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A Journal of Christian Education and Church Work

Vol. XIV MAY, 1938 No. 5

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Some Writers

IN THIS NUMBER

LAUDE E. PATCH has been for many years a superintendent and cher in the church school of the neham Baptist Church. He is an en- siastic Christian Endeavorer, and has) been active in the various boys' rk enterprises in Massachusetts. Mr. ch graduated in naval engineering the Massachusetts Institute of Tech- ogy and saw much service in the ernment shipyards during the World ar. He is now associated with a large struction company of Boston. Sev- l sketches, illustrated with his own otographs, of his travels in the Holy nd have appeared in *Adult Class.*

SIL J. MATHEWS was born in Oxford, l educated in one of the colleges. He s extensively engaged in religious rnalism and international Y. M. C. A. rk in England before coming to nerica. He has published upwards of core of books, mostly of a religious ure.

●

NEXT MONTH

EORGE H. SCHERER, professor in the Near East School of The- gy at Beirut, Syria, will contribute article on "Christ in Bible Lands." the series on the place of the layman church work, especially religious edu- ion, the writer will be DR. CHARLES TILLINGHAST, principal of the Horace nn School for Boys and professor of ucation in Columbia University, New rk. Doctor Tillinghast is one of the nagers of the Board of Education of Northern Baptist Convention. MRS. EANOR WILMONT, of Auburn, N. Y., l write on "Steering Clear of Trouble the Adult Class," and there will be a rd instalment of F. HARVEY MORSE'S eligious Education Clinic." The issue l also contain an interesting and ble Religious Education Dramatiza- n prepared by MRS. MINNIE S. RRILL, of Belfast, Maine.

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Editorial

The Sunday School at Play

IN COLLEGE CIRCLES there is a much-employed phrase, "extra-mural activities." The reference is of course to things that the collegians do outside the classrooms or scholastic buildings proper. During the past twenty years or so there has sprung up in the Sunday school a large program of extra-class activities. The growth of organized classes has been partly responsible for this. One wonders what the Sunday school leaders of past generations would say about it—to whom the lesson was the whole thing! Well, we have left them behind in many ways that are not bad.

Cultivating Esprit de Corps

RELIGIOUS LEADERS have very generally favored and promoted these programs. For one thing, it develops an esprit de corps that is good for the school and the class and the church, as well as for the individual. We may translate—in this case—esprit de corps, "pride in the organization"; and the live church, church school, class, must have a goodly number of members who are proud to belong and who express this pride in promoting things helpful to the organization. And, naturally, the more they "promote" the more class-spirited they will be.

Sports and Socials

DURING THE PAST WINTER hundreds of organized men's classes (brotherhoods) have had bowling teams or basket-ball teams, usually competing with teams from neighboring churches. Now they are organizing class baseball nines. It is unnecesary to speak of the other innocent games that are resorted to, like shuffleboard and ping-pong—chess for the more sedate—or the social gatherings of one sort and another that these classes maintain all the year around. Occasionally the socials are unsocial and tiresome, but often they entertain delightfully. Grown men and women need recreation, fun, and if they can have it under the auspices of the church, so much to the good. Church houses equipped with gymnasiums and rooms especially adapted to social gatherings may be out of the reach of most of our churches, but scores of articles that have appeared in ADULT LEADER have told how many adult classes have ingeniously accomplished fine extra-class activities without such provision. The circumvention of handicaps should be a good "project" for any group of Christian people.

Cultivating Friendliness

A CONSIDERABLE NUMBER of the men and women o our adult classes are not good mixers—but they ough to mix. One of the stock songs at summer assembli has the telling motif, "The more we get together th happier are we." Forty or fifty of us—the men o one of my church school classes—picnicked by Massachusetts lake. The mosquitos were rampa and the ball game had to be played in deep gras yet I think it was decidedly worth while. On the wa home a certain man, diffident, retiring, odd, remarke to me: "I've been in the class for two years, b today for the first time I feel acquainted."

With Younger Groups

WHEN THESE ACTIVITIES are on the part of young classes, the wise church school leader will see to it th they are supervised; and especially that they do n get away from the church. Too much meddling fro adults should be ruled out, but there will usually found some man or woman who can so enter into t spirit of the youthful group as to be acceptable, rea one of the crowd. When possible the activities such a group should be tied up to a denominational national organization; like the Boy Scouts, G Scouts, Camp Fire Girls, World Wide Guild, Roy Ambassadors. These organizations have a machine program and objectives that contribute enthusiasm well as orderliness.

"O Faithless Generation!" (Mark 9: 19)

COMMENTATORS AND COLUMNISTS are telling us th fear is the social and spiritual affliction of our tim Christians, the best of them, are not exempt. Fe for what is going to happen to the world; fear f the church; fear for one's job; the fear of old ag and so on. May we not wonder what has become faith, our Christian faith? Have we lost the mea ing of the wonderful parabolic significance of the la storm experience that the evangelists relate? Do not believe that that same Jesus Saviour Pilot with us now? Do we no longer hear him reassur "Peace, be still!" It is the fashion to refer sa castically to the Pippa Passes "God's in his heav and all's right with the world" that we were singi a while back. Maybe the things that have happen and that are happening make the second part of th couplet an untruth, but to doubt the first part of it assuredly rank atheism.

Mothers' Day and Mothering Sunday

By Evien G. Beaudry, Akron, Ohio

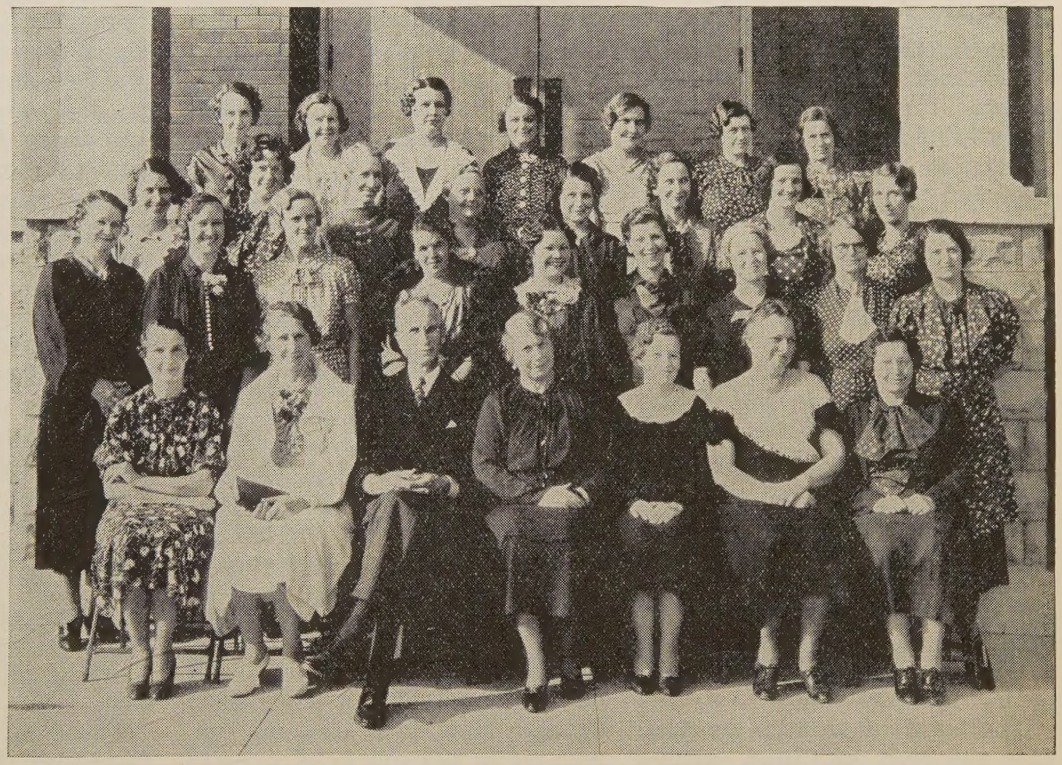
THE beautiful custom of observing Mothers' Day is not yet thirty-five years old in our country. It was in 1905 that a young college professor, Frank E. Hering, introduced the idea in a speech before a group of members of the Eagles lodge in South Bend, Ind. He urged that one day be set aside each year on which to give special honor and attention to mothers. His audience gave their approval and support to his idea, which spread rapidly throughout the Eagle lodges, for some years before there was a nationally observed Mothers' Day.

Many years later, after a very careful investigation to determine who was the authentic originator of Mothers' Day in America—since there were several persons claiming that honor—the Society of American War Mothers awarded to Mr. Hering a medal of honor as founder of Mothers' Day.

However, much of the credit for making Mothers' Day one of national observance goes to Miss Anna Jarvis of Philadelphia. It was through her efforts that the city of Philadelphia observed Mothers' Day as early as May 10, 1908. It was Miss Jarvis who chose the second Sunday in May as the regular date, and also the white carnation as the flower which should symbolize mothers' love and charity, their purity and truth. Her great desire to have a national Mothers' Day, and her splendid work to achieve that end, were rewarded on May 9, 1914, when President Wilson, following a resolution adopted in Congress, issued a proclamation to the effect that the second Sunday in May should be observed throughout the United States as Mothers' Day.

Although the custom of honoring our mothers on Mothers' Day is of such recent origin in this country, a similar custom was practised in England hundreds of years ago. One day in each year was known as "Mothering Sunday." On this day it was the custom for all servants and apprentices and many other people who

(*Concluded on page 139*)



A group of mothers who find help and fellowship in a live Sunday school class

PROTHEON CLASS OF THE ATHERTON BAPTIST CHURCH, LOS ANGELES, CALIFORNIA

This fine class of forty-five young mothers was organized in 1928. The class is a vital unit in the church's program and cooperates with the pastor in advancing community service. Eleven members teach in the Sunday church school. The class sponsors a nursery school during the morning church service, and the annual mother-and-daughter banquet. The teacher, Thelma C. Adams, is seated in the front row, second from the left. Lindsay Houghton, president, is fifth from the left. Rev. William K. Sempey is pastor of the church.

Following Vision With Service

(Uniform Lesson for May 1)

By John Snape, D.D., Los Angeles, California

MONO LAKE in Northern California is a symbol of the life that gets, but never gives. Its waters are soda; fish die in its depths; birds avoid it; burnt-out craters yawn around its rim; no vegetation springs green along its sides; whatever it receives from the towering Sierras it hugs to itself in a stale embrace, and turns the fresh droppings of the clouds into salted selfishness.

Lake Tahoe, a hundred and twenty-five miles north of Mono is a fresh-water pearl, set in an emerald of virgin beauty. Its waves, over the full length of its thirty-seven miles, dance and dash in the sunlight. Tall green trees bow and wave above its surface, and their roots creep beneath the soil along the edge to drink of its waters. Ferns and flowers adorn its banks. Flashing fins cut through its depths, and birds nest in the flags and weeds around its shores. Tahoe, to the fisherman, is a joy forever. Along it are taverns for the tourists of the world. Communities have sprung up around it, and camps and cottages invite the citizens of the West to the benefits of its summer beckoning. Tahoe freely receives—and freely gives.

In the fine words of Spurgeon:

"The service of Christ is the business of life;
The will of Christ is the law of life;
The presence of Christ is the joy of life;
The glory of Christ is the crown of life."

Too many of us miss the presence and glory of Christ, because we neglect the will and the service of Christ.

A few years ago a handful of missionaries challenged a handful of business men to explain the meagre support given by men to missions. The answer was the retailing of the cheap criticisms which certain globe-trotters had passed out upon our faithful missionaries, and a general criticism of the unbusiness-like and unstatesman-like program of missionary propaganda. The answer of the missionaries was, "Come and see."

Sixty business men accepted the challenge, and from twenty-three states in our union and four provinces of Canada business men visited all the mission-fields from Labrador to Argentine, and those in Asia, Africa and the islands of the sea.

What did they find? They found Africa and the Orient rapidly coming into a consciousness of power. They foresaw what the missionaries had seen long before, that there was a possibility of "a pagan East against a Christian West."

William Lyon Phelps, addressing the students of Yale, once said:

"The most fatal result from any line of action is no result. That is what is wrong with the church today. It ought to cost more to get into it, more to stay in it, and there ought to be more difference between church members and others. Every member, for example, should give more money to his church (where there are no dues) than he gives for membership in all his clubs put together. The men and women who do the most for religion are not its advocates, but its witnesses. Religion is best expressed in lives."

That set me thinking, and I got out my pencil and set down some figures: How much does my club cost me in the course of a year? I know what it costs, for until I dropped out of one club recently, I belonged to five. To belong to at least one club will cost you at least one hundred dollars a year. Count it up yourself—the price of your weekly luncheon, the cost of dues, an occasional fine, which you must always take smilingly, your single club will cost you a hundred dollars. If you belong to five such clubs that's five hundred dollars a year. According to the figuring of William Lyon Phelps you ought to give—and give it first—at least ten dollars a week to your church. But do you? No, you give fifty cents a week for current expenses, and ten cents for beneficence. It all comes back to this—What is your church worth to you? In the matter of salvation, in the matter of baptism, of communion, of marriage, of sorrow, and in the matter of your own death?

There is a time when it is inappropriate to pray. "A stationary church and a moving world means fatality to both." In the city of Philadelphia fifteen Baptist churches have moved away from the down-town district during the past thirty years. In New York City (Manhattan borough alone) eighteen have either moved or disbanded. Notwithstanding the fact that the population in the last thirty years has increased a full million, there are four thousand fewer Baptists in New York City than there were thirty years ago.

There is no puny program facing us. Men like big things. The biggest thing in the universe is the kingdom of God; and to see it spread and help make it spread until the King of the Universe takes rightful lordship over the kingdoms of the universe, is the only ideal big enough to satisfy the ambition and longing of Christian men.

Theodore Roosevelt, with two exceptions, Washington and Lincoln, was the greatest President America ever had. It was more than heroic, it was sublime, when he stood before the Milwaukee audience with a bullet in his breast and said: "I have altogether too many important things to think of to pay any heed, or feel any con-

(Concluded on page 134)

A Religious Education Clinic[1]

PART II

By F. Harvey Morse, Elmhurst, New York City

(Additional diagnoses of problems of church school administration and suggested treatments; gleaned from the case records of the religious education clinic of the New York City Superintendents' Union.)

CASE 5. Thirty percent of the eaching force of our school is late ach Sunday.

PROBLEM. To get those teachers ut on time.

SOLUTION. Dr. Paul Vieth tells f a minister who faced a similar roblem. For a month he stood at he front door of his church school uilding, watch in hand, and noted ow many minutes late any teacher vas. He multiplied the total inutes by the number of pupils ffected . . . and announced an ppalling number of such wasted inutes at the next workers' conerence.

A junior department solved the roblem by changing the order of ervice. Teachers felt that they vere not needed until lesson time . . so this superintendent set the esson period at the very beginning f the session and the worship at he end. Then teachers realized hat they had to be on time or nconvenience an entire class . . . nd most of them did form new abits of punctuality.

Another school holds a ten-minte devotional service for teachers . . immediately before the church chool hour. Teachers rarely miss is devotional period . . . and so re bound to be on time when the chool session begins.

Some schools ask teachers to gn contracts, one provision of which is punctuality. Other schools hold installation or consecration services for teachers . . . usually at the beginning of the school year. Such rituals include a pledge to attend regularly . . . five minutes ahead of starting time.

Generally speaking, there is less difficulty about punctuality with trained teachers than with untrained. The trained teachers realize the importance of setting an example of punctuality. Moral: train the teachers!

CASE 6. School has faithful corps of average teachers . . . to the extent that they attend regularly and prepare their lessons to the best of their abilities. However, they are satisfied to do things as they did them twenty-five ago. The progressive superintendent realizes that they need training, but so far has been unable to interest them in the annual community training classes.

PROBLEM. How to raise the standards of teaching.

SOLUTION. Community training schools are excellent, but they are not the only means of training. One of the best ways to raise teaching standards is through a well-selected workers' library. If each teacher will read just one book a year some progressive ideas are certain to work their way into the school. Be tactful in distributing books . . . don't do it on a basis of "Here's something that's good for you." Rather flatter the teacher by suggesting that you are giving her the book first (or among the first) because you feel that there are some ideas in it which she will want to use.

The workers' conference should be a potent force for improved teaching. Devote most of the time to teaching and management ideas . . . not routine business. Have practical talks and demonstrations. Make the meeting an experience exchange.

This progressive superintendent can also improve his teaching through friendly class visitation. Let him visit the various classes in his school "because I feel that I want a little of the lesson each Sunday." Then he can suggest (tactfully), "Here is an idea that I once saw used that may help you handle Johnny when he becomes unruly." Or occasionally he may ask the teacher to let him teach the class while she observes, "so that I don't lose touch with this important part of the school work!"

For various reasons workers may not attend a community school . . . but some of them might attend a class in the local school. Smart superintendents are always happy for a community school to meet in their own churches, for then they can usually be sure of a better representation from their own schools. So . . . if they won't go to the community school, try a short course in the home school. Whether the workers work for credit or not is less important than that they are in training. Another thing . . . if at all possible, organize a young people's training class and then trained teachers will be available as someone drops out.

CASE 7. Departmentalized school; has very good worship services, but few pupils remain for the traditional preaching service. Pastor complains that the school worship services duplicate the preaching services and that the department leaders thus usurp the minister's function.

[1] One of the oldest and most practical church hool training agencies in America is the New ork City Superintendents' Union. It holds e city-wide meetings each year. Few of the ssions have proved more popular than the cent "Religious Education Clinic." The ogram consisted entirely of local school probns, submitted in advance and also from the or, to a committee of four leaders, who occued the rostrum. On this "board of strategy" re Mrs. Imogene McPherson, Greater New ork Federation of Churches; Miss Edith F. alker, Director of Religious Education, New ork East Conference of the Methodist Epispal Church; Dr. V. D. Melconian, Professor Religious Education, The Biblical Seminary New York; and Mr. Morse, New York vertising man and chairman of the program mmittee of the union, who has acted as tor in preparing this series of articles. ese solutions to church school problems are consensus of the board of experts and al workers who contributed from their own periences.

PROBLEM. Should school worship services be eliminated? Is there a place in religious education for such services? Should school pupils attend the preaching service? If so, how induce them to do so?

SOLUTION. There are two significant phrases in the stated problem: "pastor complains" . . . "few pupils remain." Obviously, there is a problem of cooperation here which should be worked out through a church educational committee. There are two things never helpful in any church: for the pastor to scold, and for teachers to criticize the pastor and not attend the preaching services.

There should be no duplication between the two services mentioned. The church school program should be basically worship *training*. Very rarely can the pastor take time in his church worship service to interpret the fine hymns that are sung; that can be done by the church school, and so make it possible for the pupils better to appreciate the church ritual. Church schools, by and large, are much more generous users of religious art, drama, and pageantry than are the ministers of adult preaching services. So it is with stories, which are more frequently used by the Sunday school. Most important, however, is the fact that the school worship is *graded* to the needs of the pupils, whereas the preaching service is usually prepared with adults in mind. It is not surprising, therefore, that it is difficult to herd the school pupils into the preaching service.

How induce pupils to attend the preaching service? Make the service so interesting that they won't want to stay away. But there's the rub. It is very difficult to make any single service appealing to juniors, intermediates, seniors, young people, and adults. Maybe we should rethink our entire church set-up to see whether we should not have a graded church, each department of which would serve the three religious needs of the membership: teaching, worship, and activity. Such programs are now in operation in a number of progressive churches . . . and there would be more were it not for two conditions: the adult tendency to resist any change in the *status quo*, and the jealousies of individual groups in the churches . . . groups that fear that their own organizations may be "absorbed." We need some sound creative thinking on this subject.

CASE 8. Two senior teachers criticize department superintendent and correct him during his conduct of the worship service. When he asks them to refrain, they reply, "O, you can't 'take it,' can you?"

PROBLEM. How to eliminate this detracting feature of the service.

SOLUTION. Probably the best way to solve this problem of bad manners would be to organize the department and let the officers prepare and conduct the programs (with the superintendent's counsel, of course). This can even be done satisfactorily with a junior high school department. Those two teachers would hardly be as critical of the pupils.

If this move is not immediately possible, discuss the problem in a department conference or a school workers' conference. Point out that open criticism of leaders is aways detrimental to morale. Show a willingness to accept any criticism privately or in conference. It might also be a good idea to ask the critics to conduct the service a time or two. But don't forget to search yourself, decide whether the criticisms are justified, and take steps to remove the causes. Fear of criticism should never obtain in Sunday school work.

DANIEL WEBSTER, the great legislator and orator, once prophetically remarked: "As long as this nation abides by the precepts and the principles laid down in the Bible, so long will it go forward prospering and to prosper; but, if we, or our descendants, should ever forsake these teachings, no one can tell how sudden a calamity shall bury all our glory in profound obscurity."

FOLLOWING VISION WITH SERVICE

(*Concluded from page 132*)

cern, over my own death. I am telling you the literal truth when I say that my own concern is for many other things. It is not the least for my own life. I have had a good many experiences in my life, and this is one of them."

If he had died at that time this extract from one of his speeches would have made a fitting epitaph. "In the long fight for righteousness, the watchword for all of us is, 'spend and be spent.' It is of little matter whether one fails or succeeds, but the cause shall not fail, if it is a worthy cause."

The Synoptists agree in placing the miracle of the epileptic after the Transfiguration—the miracle of the heights, followed by the miracle of the plains. One man was so inflamed with the glory of the Transfiguration that he wanted to stay there, building tabernacles for the heavenly visitors. He wanted to enjoy the religious experience, to prolong the ecstacy of religious emotion. But Jesus, who figured in the center of that power, wished to teach the disciples that the power was to be used in service. There was a sinful suffering world pressing upon his heart for relief and redemption. A Niagara of power is of most value when it furnishes power to light far-away cities. Knowledge is power—when the power is on. Jesus furnishes the love and power, but expects of us the faith.

Jesse Owens, Negro college student, outran and outjumped the white college athletes of the country; Joe Louis, twenty-one-year old Negro, outboxed and outstayed the white champion of England; Paul Lawrence Dunbar outsang the singers of the world with his mammy songs; Booker T. Washington will be remembered as long as there is education, and as long as there is a Negro with stamina and courage to take his place among the up-struggling sons of humanity who still believe that education is at the disposal of him who wants it for others.

A Layman's Contribution to the Teaching Progam of the Church[1]

By Claude E. Patch, Stoneham, Massachusetts

RUCE BARTON writes of "faith and courage and ıce" being "conducted from the eat Something to the Something hin . . . by meditations alone a beautiful chapel." My fire-e is something like that. So are memories of visits to the hedrals—Milan, Paris, Rheims, eaux—and to some of our fine nerican churches, Catholic and otestant. I wonder, though, ıether either Barton or I could ve our fine enjoyment of this ditation if someone had not by eaching or teaching led us to k it.

In this same article Barton says, The world we used to know ould seem to be going to pieces ound us." That sounds dismal; t it points to a great opportunity, r such laymen as Bruce Barton become liaison officers between ir generation and their chil-en's, to the end that the ethical d spiritual content of the "faith our fathers" may not be lost st because the older credal state-nts are "currently out of style." Some of the crowd that was rred to action at Pentecost must ve become teachers, for Paul eaks of such in Romans 12:7, He that teacheth let him wait on s teaching." The letter to Tim-hy says that the servant of the rd must be "apt" to teach. The nonyms of apt are, fit, meet, itable, qualified, inclined, dis-sed, liable, ready, quick, prompt. It seems to me that there are o areas in which the layman ay contribute to the teaching ogram of the church. They ight be called *the area of ex-nple* and *the area of precept.* It axiomatic that you should be ow in entering the second area ıtil you have proved yourself illing to serve in the first. Paul wrote the Corinthian Christians, "Ye are our epistles, known and read of all men." Jesus earlier said, "By their fruits ye shall know them."

Would not some of the synonyms of "apt," say, fit, meet, suitable, apply to this first area? Paul, writing to that same Corinthian church, says, "All things are lawful unto me, but all things are not expedient." I am still old-fashioned enough to believe that the layman who would help in the teaching program of his church will do well to weigh carefully the pleasure he may get from indulgences which, while perfectly lawful, and harmless *per se*, may at some point lessen his value as a teacher of religious ideas and as a guide in helping youth to build character with Christian ideals.

A short time ago I sat at lunch in a restaurant where they still use long tables, reminding one of an old-time boarding-house, or a church supper. Four men came in, and sat, two on each side of the table, next to me. One of them drew from his pocket a little folder and passed it across the table to the man opposite, stating that it was something he had just produced for the American Sunday School Association. The man at his side remarked, "Oh, are you interested in that association? I am interested in _____ church, and have been trying to get George here to join."

This seemed to be an interesting quartet, and I decided to listen in. I did. The Sunday school man started it, and there then developed a lively competition in vulgarity, with the raucous laughter that usually accompanies this type of story-telling. I set the check valve in my ear, and finishing my desert, left as soon as possible. I can recall to this day my early introduction to this sort of thing—the man who told the yarn has never been able to rise much above zero in my estimation.

This may not be a well-chosen example of what I want to illustrate, for if we accept Jesus' theory that what comes out of a man's mouth is that which defiles him, this may be unlawful for a Christian teacher as well as inexpedient. There is a certain satisfaction in drawing a laugh out of a bunch of men. Humor is a saving grace. But why not have our humor clean? "Out of the abundance of the heart the mouth speaketh," and "Blessed are the pure in heart," are reported sayings of Jesus. It's a tough assignment, but I think a worth-while accomplishment, and one step in the process of being "apt" to teach.

I was talking recently with a bank official about the financial liquidity of his institution, when one of the vice-presidents came in with a couple of bundles. He set them down very carefully. My friend asked him if they were quarts. The vice-president replied that some were "four-fifths." My friend then said, "Pour a little into each of us and then we will be liquid." I parried with the assertion that I would not become liquid if they had a barrel of liquor there, because I was a Baptist. My friend then proclaimed that he too was a Baptist, and added that there are other parts of the Baptist church covenant that are not lived up to by the greater part of the membership. It seems to me that if we are to teach in a Baptist church school, we should hold our covenant to be something more than a scrap of paper.

This question of fitness, however, is not alone a matter of negations, but one of positive action, especially as applied to the physical life. There will be many more contact points, if we who teach can so keep ourselves fit that we can

[1] The fourth of a series of articles on the ıce of the layman in present-day church ork, especially in religious education.

take part in the sports life of our youth. A man of sixty can hardly be expected to enter into a football game, yet unless in some way handicapped, he can bowl, row, skate, swim, play ping-pong, or stand a good hike, with a night in the open.

Not alone would this produce contact points, but also a more healthful mental condition for the teacher. Henry C. Link writes: "Although generalizations are dangerous, I venture to say that at the bottom of most fears, both mild and severe, will be found an overactive mind and an underactive body. Hence, I have advised many people, in their quest for happiness, to use their heads less and their arms and legs more—in useful work or play." By the way, there is not much exercise in twirling the steering-wheel of an automobile!

If a layman has decided that he will pay the price to be fit, meet, suitable to teach, then he is in a position to get himself ready, or qualified, to teach. Our denominational headquarters have laid out courses of study with the intention that there shall be a uniform plan throughout the churches of the Northern Convention. In my own case, I can find among this supplied literature something adaptable to whatever group I am working with. Besides, the regular plan of study allows me more readily to fit in as a class member, or substitute teacher, during my many wanderings as an engineer.

As a layman teacher I derive great help from reading good books on psychology and pedagogy; from association with good poetry, art and music. I find it worth while, also, from time to time to read some juvenile and youth books.

It is my conviction that for the church school the Bible is still the best basic text-book, but that the advice given to Timothy still holds, "neither to give heed to fables and endless genealogies which minister questionings" not "doting about questionings and disputes of words." The Bible has come to us by such routes as make arguments as to translation and intended meaning so futile and profitless. We read that Jesus "taught them as one having authority." I imagine it was the authority of inherent truth, rather than any other; and whether we be studying ancient Hebrew traditions, or the recollections of the friends who wrote the brief biography of Jesus, we shall find plenty of truth valuable in building useful and strong characters, true citizens of the Kingdom of Christ. Time spent in arguing about the historical and scientific accuracy of the varied library we call the Bible, seems to me to be wasted.

In studying the Bible I find it helpful to use various translations. We must face the fact that there is more than one Bible. I seldom prepare a lesson without reading the King James, the American Revision, even the Douay, or Roman Catholic English translation. I also find help in the Short Bible by Goodspeed and Smith, and in the analyses of Kent.

During the high pressure days of the World War we who were in government departments got quite familiar with the phrase, "Time is of the essence of the contract." A lot of protective shields for field guns had be delivered from a steel plant. the proving-ground the she pierced the plates. An acquai tance of mine, a metallurgist, w consulted. After questioning t maker as to the temperatures us in the heat treatment, he told h to put them through the sa temperatures, but to allow them stay at certain of those tempe tures for a longer time. This w done and the shields successfu passed the tests. Similarly, I thi that the most of us teachers do n have the lesson long enough mind before we teach. If we g the main picture of the lesson our mind at least as early as t Sunday before, there is a gre likelihood that during the we some commonplace illustrative m terial of high value will prese itself. Maybe Jesus had such rich store of illustrations and pa bles because he was thinking spiritual truth while he went abo his every-day tasks.

Often church school schola will ask questions that have connection with either the da lesson or any ethical or religio subject. Perhaps the training the teacher will not allow him answer offhand. Then if he wise, he will say, "I do not kno but if you will give me till ne Sunday I will try to find ou Then that scholar should get t answer, even if it means delvi into an unfamiliar field. Eve such question answered broade the horizon of the teacher a makes one more avenue of a proach to his class members.

The president of the Inter tional Business Machines Corpo tion has made a shibboleth out the word "Think." Their hou organ is *Think*. On the desks many executives where their m chines are used will be found t word in large letters and nea framed. Paul says, "Think these things"; and if I were urge one thing in particular up laymen who would help in t teaching program of the church would be, after reading and c serving, think! Rather hard in t sixty-miles-an-hour age!

A PARABLE OF POOR RICH MEN

By a Minor Prophet

Now it chanced that on a certain day the prophet was invited to the home of a rich man, where he did partake of a "turkey dinner." Major prophets sometimes fare sumptuously, but with minor prophets turkey is an event; so he did eat until the borders of his garments were extended. And the rich man was happy, seeing that the prophet was happy. The prophet was glad because of the turkey and likewise because he had fed the heart of his host. And the prophet mused within himself: "How many rich men, and men who are not rich, are hungry of heart! And how many poor men are hungry for turkey! What joy these rich men might have did they but know that the balm for a hungry heart is food for another man's stomach. Verily, a man getteth more real nourishment from the bread he shares than from the bread he eats. Likewise the turkey." The prophet knoweth other rich men who might be cheered—and is willing to suffer for their happiness.

World Peace and the World Mission of Christianity

By Basil Mathews

Helen Barrett Montgomery Professor of Christian Relations in the Andover Newton Theological School

WHEN Litvinoff, the foreign minister of the Soviet Republic, reiterates as he continually es that European peace is invisible, I always want to ask him ıy he does not use the word vorld" instead of "European." hat the sentence he speaks ans, of course, is that it is no e settling the Spanish problem the expense of Germany's being ee to swallow Czechoslovakia. ou cannot have peace in west ırope without being secure in st Europe. But that is just as ıe of the whole world, as the nited States, with its eyes fixed Japan and China in one hemihere and Spain and the Mediternean in the other, with the new ct between Tokyo, Rome and erlin signed in November, 1937, ay well see. The new pact makes is explicit. In essence, if we ive back below the surface, the ımediate occasions of war are ver its fundamental cause. The ots lie either in some frantic olatry of race-pride, or the worip of the nation-state, or bowing own before money, with the conquent economic, social and politil injustices. The refusal by the haves" to allow the "have-nots" ual access to raw materials and ı outlet for surplus populations one obvious injustice that is eaded as justification by the ggressors in the Far East and byssinia, and in Hitler's demand or colonies. This makes it essenal that there be in the world both ı instrument for peaceful change nd the will to make it effective.

How can that will come into eing on a world scale? Let me y to put the problem and the nswer in the argument of an intiate Chinese friend, talking in xford, England, just when the orm was breaking over China. e said:

"I have seen my boyhood riends wiped out in Shanghai [I take it he meant in the tragic blunder of the British police firing on Chinese students in 1925]. I have in my home in Peiping for five months watched five columns of Japanese armies moving on us. I have seen four provinces taken from my country. What do I, as a Christian, say to that?"

"First," he continued, "the world is a world of sin, into which power has come from God through Christ. As a person redeemed by Christ, I am conscious of power to incarnate the will of God into human relations. Political organizations have repeatedly failed us. Chinese youth thrilled to Wilson's Fourteen Points. The Versailles Treaty dashed this to the ground. When Japan took Manchuria, our hopes were in the League of Nations. Again it all went 'flop.' In the Abyssinian crisis we saw Eden, a knight in flashing armour; and again—'flop.' We Christians dare not put before the world a tremendous gasbag to be pricked. Let us work out what we have to say and do ourselves. As an individual I don't say whether I will fight or not, but I am steadily working at how to love my enemy —and the Japanese are sitting," he said with grim humor, "on my family doorstep waiting to be loved. Then I must interweave into all my living the greater loyalty that gathers up the lesser loyalties. My ultimate loyalty is to the kingdom of God. So, personally, I am trying to be a Christian in spite of my experience; as a Christian member of the world community. Because it is a world of sin, I must work for a new world. I must create an international outlook when my nation is emphasizing nationalistic education for the young. I must stand for cooperation when my nation may stand for absolute sovereignty. That sovereignty must be subordinated to social ends. The only way that I can see toward disarmament is to have a world police force, making a new use of force for social ends, as an instrument of a world League of Nations. We must take a risk on the side of the unity of mankind."

It is clear here that in such a world no Christian can at any moment rest on his oars. Constant sweat of brain and moral courage in moving forward, often against the opposition even of friends, are a daily requirement, and this requirement to be effective must be exercised in the world fellowship of Christian people of every land.

Terrific decisions have to be made, and we must have a Christian reason for making them. Another great Chinese leader said to me, "China is now choosing between democracy and dictatorship. Non-christian Chinese ask us Christians on what to base our choice." Again, Lord Hugh Cecil, commenting bitterly on the fact that every nation in the world shuts its doors against the thirty thousand Christian Assyrians now being harassed to death in Irak, suggests that when Christ meets us and says, "I was a stranger and ye took me not in," we shall rejoin, "Well, but Lord, you are an Asiatic, and you must remember that our policy forbade Asiatic immigration." Lord Hugh then writes these pungent and challenging statements: "We ought to love Christ and his church better than we love our country and our countrymen; but with the rarest exceptions we do not. What is really an idolatry has world-wide sway. Yet if we could invert our preference of loyalty and care more for Christ and his church than we do for our country and our countrymen, we should be very much happier and very much richer. Wars and defensive arms would pass away, the economic arrangements of the world would be made

in the light of commonsense for the general prosperity, instead of by minds intoxicated by nationalist passion and incompetent even for the way of enlightened self-interest. The sin of excessive nationalist sympathy and deficient Christian loyalty is a heinous and damnable one."

In the face of these conditions it is well for us to realize that for the first time in all the long centuries the Christian community today is absolutely world-wide. The Christian church has taken root and is bearing fruit in every part of Asia, Africa, and the Islands. With increasing speed she is becoming conscious of her world-community of devotion to Christ. She begins to see realistically that, like world peace, the kingdom of God is indivisible. She sees that these contemporary idolatries, the worship of race, blood, soil, nation-state, money—are the real enemy. They are the Satanic enemies of Christ's kingdom; they are the root causes of war. The world mission of Christianity, then, and the successful laying of permanent foundations for world peace, are inseparably bound up together. It has indeed become a deepened passionate conviction that in the real revolutionary reign of Christ and his principles in the personal and corporate life of man lies the one bope of slaying those giants of fear, selfishness, greed and agression that stand defiantly today in the path of world peace.

THE SUNDAY SCHOOL LEARNS FROM THE DAILY VACATION BIBLE SCHOOL

By Erwin G. Benson, Pasadena, California

THE daily vacation Bible school, or more properly the vacation church school, is constantly gaining in popularity and usefulness. This adjunct to the church school came into existence long after the organization of the Sunday Bible school and has therefore profited by the experience of the latter. The Sunday church school, in turn, can learn some things from the vacation church school.

One of these is careful planning. The work of the vacation school is carefully planned months in advance. The superintendent and teachers are carefully chosen. The details of the school are thoughtfully worked out. The curriculum is gone over in detail and the work for each day arranged. Publicity is featured. In contrast, the usual practice of the Sunday church school is to work about a week in advance. The teacher usually studies the lesson the week preceding the Sunday it is to be taught. Social activities are hurriedly arranged. The average superintendent forms his program not more than a week in advance.

Another lesson to be learned here is successful organization. The vacation school is organized so that each pupil knows what he is to do. The teacher knows his place and proceeds to fill it. There is no overorganization, but just sufficient to keep the school running smoothly.

Discipline is maintained in the vacation school. There is usually little disorder during the worship period or the class session. Those who must be corrected are dealt with, and some who persist in making disturbances are asked to leave. The casual visitor to the school finds excellent discipline. The vacation school of course has the advantage that most of the children desire to attend. The Sunday church school works under a handicap, since some of the pupils are required to be present who do not want to. However, it would be better for the Sunday church school, as a whole, to ask a few to leave than to have constant disturbance during worship and class sessions.

An interesting phase of the vacation school is the way in which the curriculum is made. There are recommended books available, to be sure, but usually the teach considers it her imperative duty study the curriculum for her cla She will adapt her material to ag general knowledge and ability her pupils. The stories, handwo memory work, and drills a selected with the pupils' needs mind. Many of our Sunda schools, on the other hand, give thought whatsoever to the cu ricula of the classes.

These are some of the things which the vacation school h profited by the experience of t Sunday school.

Recent Books

MEN ARE BROTHERS. By Eva Tayl The Viking Press. 1937. 112 pag Price, $1.00.

Mrs. Taylor has been able to bri together in effective fashion a wea of material dealing with human broth hood. Her plea is "for liberty, tol ance, and good-will among men, opposed to oppression and violenc The book will make valuable supp mentary reading for Sunday school a mission-study classes.

JEAN & Co., UNLIMITED. By He Perry Curtis. Illustrations by Gr Paull. The John C. Winston Compa 1937. 340 pages. Price, $2.00.

This is a new and very jolly sort travel book and the illustrations Grace Paull add much to the boo gaiety. Jean, a young American, is s to a convent school in southern Fran There she meets girls from many co tries. During her Christmas and Eas vacations and other holidays she vis in the homes of her school friends a learns something of their customs a culture. She has any number of ex ing adventures in a dozen differ countries, and when she returns America she sees her own land throu new eyes and with deepened appreciati

YOUTH'S RETURN TO FAITH. By N man W. Cox. The Judson Press. i and 194 pages. Price, $1.50.

The title of this book may be tal in various senses. The author is c fident that there is a "return," on part of many of the young people today, who have been drifting fr their Christian moorings. He poi out the tragedy of a lost faith fo young man or woman. The book's m purpose, however, is to suggest w may be done in the home and by church to help youth through the "fa crisis," and to strengthen them wit sane, intelligent belief in the Christ principles.

MOTHERS' DAY AND MOTHERING SUNDAY

(*Concluded from page 131*)

vere separated from their parents, o make a visit to their mothers. This practice was known as going a-mothering," and everyone was anxious not to fail to make the visit on that day. Nobody knows just how it began, but

DEUS MECUM

God be in my head,
And in my understanding;

God be in mine eyes,
And in my looking;

God be in my mouth,
And in my speaking;

God be in my heart,
And in my thinking;

God be at my end,
And at my departing.

—The Sarum Primer, published in 1558.

t is believed to have grown out of nother custom, very old indeed.

This was a religious practice of oing to church on Mid-Lent Sunday—more correctly, the fourth Sunday in Lent—and making an offering at the high altar. The ext read on that day related to the llegory of the Two Testaments, epresented by the children of Abraham, and more especially to erusalem, *Mater Omnium,* the erusalem "which is our mother." t is thought this probably accounted, in part at least, for the lesignation of Mid-Lent Sunday s Mothering Sunday.

Human hearts change very little hrough the ages, and just as the nothers in America are presented vith flowers, money, or other remembrances on Mothers' Day, so he sons and daughters of Old England carried to their mothers mall gifts of money, trinkets, or ome dainty eatable on Mothering Sunday. One of the favorite weets presented was the "mothering cake," a rich delicious cake, nuch decorated—sometimes special artists being employed to do the decorating, when the giver could afford the expense. The mothering cake of those days was, no doubt, quite similar to the highly ornamented birthday and wedding cakes of our day.

The Mothering Sunday treat for the visitors was a feast consisting of a favorite dish called "furmenty." It was usually prepared of hulled wheat, though other cereals were sometimes substituted, and it was especially a Christmas dish. Mothering Sunday was the one other day in the year on which this popular food was generously provided. In a quaint old magazine, the *True Gentlewoman's Delight,* printed in 1676, appeared the following recipe for making furmenty:

"Take a quart of sweet cream, two or three sprigs of mace, and a nutmeg cut in half, put in your cream; so let it boil; then take your French barley or rice, being first washed clean in fair water three times, and picked clean; then boil it in sweet milk till it be tender; then put it into your cream, and boil it well; and when it hath boiled a good while, take the yoke of six or seven eggs, beat them very well to thicken on a soft fire; boil it and stir it—for it will quickly burn. When you think it is boiled enough, sweeten it to your taste; and so serve it in with rosewater and musk-sugar in the same manner you make it with wheat."

Furmenty seems a very simple food to hold the honors at the Mothering Sunday feast when compared to the elaborate foods prepared on holidays and at family gatherings at the present time. No doubt its popuarity was partially due to the fact that it was prepared by the mother herself as a treat for her visiting children.

The custom of observing Mothering Sunday endured for hundreds of years, and as recently as the middle of the nineteenth century the practice was maintained and many people awaited with eagerness the arrival of Mid-Lent Sunday, the day on which they could go "a-mothering."

Lesson Topics for June

June 5. Serving by Personal Devotion to Christ. Mark 14: 3-11, 27-31.
June 12. Facing the Supreme Test of Service. Mark 14: 32-46.
June 19. The Suffering Servant. Mark 15: 22-39.
June 26. Sharing Service with the Living Christ. Mark 16: 1-8, 14-16, 19, 20.

PHILATHEA CLASS, SHAWMONT BAPTIST CHURCH, WARWICK, RHODE ISLAND

The pastor, Dr. Walter F. Parmele, and Mrs. Parmele are seen standing at the extreme right. At the extreme left is Mrs. George A. Hawley, the teacher, and beside her Mrs. William Wilson, the teacher of a younger Philathea group. The president of the class, Mrs. George Bowden, is seen kneeling in front of Mrs. Parmele.

From the Director's Desk

By Ulyss Stanford Mitchell, M. A., Th. D.

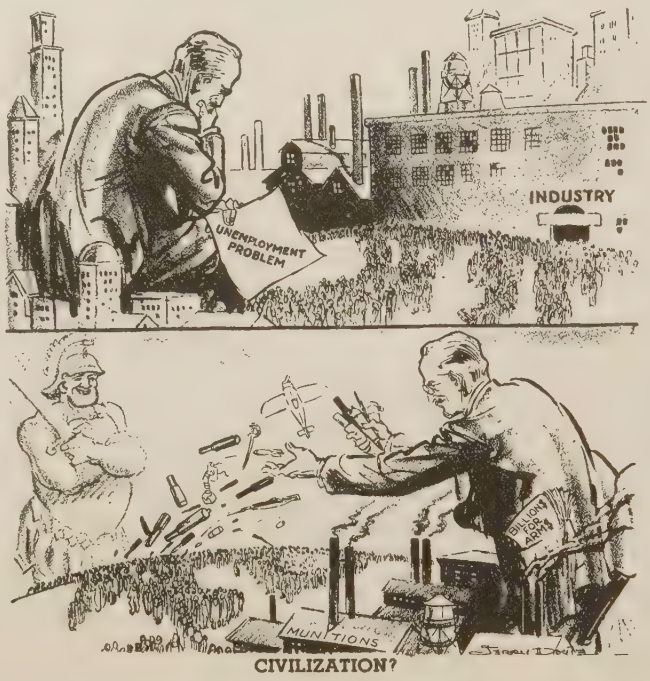
Director of Social and Adult Education

IS WAR THE ANSWER?

UNEMPLOYMENT is a fundamental problem which must be solved quickly if democracy is to endure. The church has an inescapable responsibility in helping find the solution.

The human tragedy of this unsolved riddle is beyond description. We can know the *actual* cost only by personally experiencing the calamity. Day after day, year after year, this industrial travesty of enforced idleness, this plague of want amid plenty, is taking its toll of human life and welfare.

It is becoming increasingly obvious that fundamental changes in our mode of production and distribution are mandatory. If these changes are not effected quickly by peaceful means, hungry mobs will resort to violent extremes. Communism, or most likely Fascism, will come unless we learn how to meet human need. Neither of these extremes is compatible with the philosophy of democracy.



We know now that unemployment and poverty are not results of nature, economic law, or Providence; human greed and stupidity are the basic causes. Only love for God and adherence to the principles of Jesus can maintain social equilibrium in this complex and interdependent mechanized era. Economic and technical forces now threatening the unity of our nation and our world community must be brought under the control of Christian leadership before a solution can be found.

War Not the Remedy

There are those who tell us that war is inevitable and the only way out. These same persons and interests blocked the Peace Referendum Amendment, increased armament appropriations to an all-time high, enrolling our nation in the world race to war, and decreased work relief. We cannot find creative jobs for our people, so we set them to grinding out death-dealing engines! Our war barons supplied mountains of munitions and equipment to perpetuate the Choco war, annihilate Ethiopia, overthrow the Spanish government and crucify China. And when these same profit barons have finally entangled us in war, our unemployed will be gathered in death battalions to be extinguished by American-made planes, bombs, and straffers, sold abroad for greedy gain.

But our greatest danger is within our own borders, the danger that some self-styled political saviour will emulate the techniques used abroad and inflame the brains of the destitute and desperate, transform vast sections of our army, navy and air squadrons into a organized Fascist machine and en force upon us, with lightning rapid ity, a totalitarian state.

Certain misguided groups and in fluential individuals in this coun try would welcome such procedure, to "safe guard" their selfish inter ests and "solve" unem ployment. This has a ready happened in Ital Germany, Danzig, Spai Austria-Hungary, Rou mania, Turkey, Portuga Greece, Albania, Bulgari Bolivia, Brazil, Peru an Japan. The U. S. A. Never—provided Chri tian opinion can b quickly mobilized in vocal unity!—otherwis highly probable, notwith standing the wishfu statement of those wh say, "It can't happe here!"

"They that take up th sword shall perish by th sword."

AMERICA'S OPPORTUNITY

The experience of the ages th are past, the hopes of the ages th are yet to come, unite their voic in an appeal to us; they implore to think more of the character our people than of its numbers; look upon our vast natural r sources as a means to be converte by the refining alchemy of educ tion, into mental and spiritu treasures; to give the world t example of a nation whose wisdo increases with its prosperity, a whose virtues are equal to powers.—*Horace Mann.*

At the Northern Baptist Conve tions of 1937, 1936 and 1935, pra tically every utterance denounci war and militarism was loudly a plauded.

International Sunday School Lessons

(Improved Uniform Series)

Second Quarter, 1938: The Gospel of Service; According to Mark

AIM. To lead the student to appreciate how Jesus in his life and teachings emphasized service to all men; to help the student to devote his life to the task of building a new world in accordance with the ideals of our Lord.

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1936, by the International Council of Religious Education and are used by permission.

LESSON 5. MAY 1

FOLLOWING VISION WITH SERVICE

Mark 9: 14-29. (Parallels in Matthew 17 and Luke 9)

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Acts 26: 19, 20; Romans 12: 1, 2

KEY VERSE: All things are possible to him that believeth.—Mark 9: 23

14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.
15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.
16 And he asked the scribes, What question ye with them?
17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;
18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.
19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.
20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.
21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.
22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.
23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.
24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.
25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.
26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.
27 But Jesus took him by the hand, and lifted him up; and he arose.
28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?
29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

A Bible Message for Every Day

Monday. Impotent Disciples. Mark 9: 14-19. "Why could not we?" (Vs. 28.) What an easy question it is for God to answer! Lack of faith makes all things impossible.

Tuesday. The Power of Jesus. Mark 9: 20-29. When he would so gladly give it to us, how it must exasperate—or rather grieve—him that we make such small demand upon him for it, that power of his Holy Spirit!

Wednesday. Vision and Consecration. Isa. 6: 5-13. "I am a man of unclean lips." A strange, striking confession. Is that the reason why so many Christians feel that they cannot go, and speak, for Christ?

Thursday. Sending After Seeing. Acts 19: 3-8. Notice how in Acts, and also in the Epistles, tongues and speaking (for Christ) are constantly associated with the Holy Spirit. The Spirit's power expresses itself, in particular, in speech—teaching, preaching, the personal word.

Friday. Heeding After Hearing. Ezek. 2: 1-7. That the Voice would not begin to speak until the prophet stood "upon his feet" interests us. God wants you to be ready to go directly you have received his word. Too many Christians have heard lying down; and are still lying down!

Saturday. The Effect of Vision. Ezek. 12: 21-28. Men like to think of prophecy as concerned with the far-off; Ezekiel insists that it has a present application and warning. "I will say the word, and will perform it" (vs. 25).

Sunday. Service After Vision. Acts 26: 12-20. It was not simply there by Damascus that he "was not disobedient unto the heavenly vision"; his whole after life of Christian service splendidly affirmed that obedience. Obedience to notable (heavenly) visions carries with it obedience to the little calls to duty and service.

At the Threshold of the Lesson

The cure of the epileptic boy that took place immediately upon their descent from the mountain affords a fitting climax to the Transfiguration. Phillips Brooks has built up one of his most famous sermons around this contrast; and Raphael combines the two scenes in one of his greatest paintings. A disillusioning sequel it was for Peter and his companions. It is well for us that we have human need brought close to this picture of the God-approved Jesus Saviour.

The vision of the glory of the divine Christ and the ecstasy of that wonderful experience are only one side of the gospel; the other is, the need and suffering of humanity and the pitiably small faith of men, even of Jesus' helpers.

"The mount for vision—but below
The paths of daily duty go."

These two pictures, taken together, have always been a rebuke to the church when it has cherished a one-sided view of the Christian life. Mountaintop experiences are blessed and needful—alas! for Christian lives that never have them—but they may not last.

It is a schooling for service, such an experience is, a preparation for the cross journey. I think that the three were now better prepared to go on with the Master than they had been before, or than the others were. I imagine, even, that they, now, could have cured the boy.

These mountain visions are also a hint and foregleam of what we shall witness when we get to be forever with our Lord. "The vision of the holy mount is a gracious pledge that glorious things are in store for the people of God" (Bishop Ryle).

The Lesson Before Us

I. A Different Scene

If we assume that the inspiration of Scripture applies to arrangement as well as to content and phrasing, it is natural that this incident of the curing of the deranged boy should follow the account of the Transfiguration. For that is the way it is in life. We are always coming down out of the vision into the reality, from the joy and exaltation of our hilltop experiences into the drabness, needs and suffering of real life.

Peter has said, "Let us stay here" (vs. 5). Jesus didn't want to. He was thinking of that confused company down below, and the lunatic boy, and the many such unfortunates all over the land; was thinking, too, of the cross that loomed, which he would not avoid (vss. 12, 13). Yes, life is like that; it has its Calvarys as well as its transfiguration mountains.

The disciples had successfully practised healing on other occasions (cf. Mark 6:13). It seems that the nine (who had been left behind when Jesus and the three went up into the mountain) had attempted to cure this boy. Why had they not succeeded? Jesus answers that question for us (vss. 19, 29). Maybe they had been disconcerted by the watching of the hostile scribes. Sometimes the sneering look and words of the ungodly act as a cold douche on our faith. Then those scribes had started to argue about Jesus and his power and the bystanders had joined in; and that had made matters worse.

The amazement of the people may be accounted for by the fact that Jesus came upon the scene so opportunely. Here were his disciples in a quandary, and the despairing father—and they, the bystanders, would be glad to have some one "get back at" the bothersome scribes. They thought it really wonderful that the great Teacher should arrive just then.

II. The Demoniac Boy

"The scribes" (vs. 6) is a gloss, and properly does not appear in the R. V. and the modern translations. The original has "them." Jesus addresses the crowd in general.

In Matthew the father refers to the boy as "lunatick" ("moonstruck"). Luke reads, "a spirit taketh him." "Dumb spirit" might mean that there was no answer when the spirit that possessed the boy was naïvely invoked. The father is anxious that Jesus shall know how grievous is his son's condition. It was evidently a case of epilepsy (Goodspeed renders the reference in Matthew, "for he has epilepsy and is very wretched"). In antiquity epilepsy was supposed to return and increase with the increase of the moon.

According to the belief of the day this disease and the various forms of mental sickness were due to the presence in the person of a malicious demon. "The epilepsy was in this case connected with possession by a demon, which might either have caused the bodily ailment, or taken occasion therefrom. It is called a 'dumb spirit,' indicating that the demoniacal possession had caused the child to be dumb" (John A. Broadus). Demoniacal possession remains a pretty good, at least a realistic, explanation of much madness! We often think: "If I could only get the devil out of him!"

III. The Father

Eagerness marks his conduct throughout. Of course: "he is mine only child" (Luke 9:38). And such a dreadful disease (vs. 18, and Matt. 17:15). He had heard much of the famous Teacher and Healer; perhaps had even seen some of the wonders that he and his disciples performed. When he left home he had believed that He, or they, could make his son well. The disciples' failure had weakened that belief. We might put "Alas!" before his "and they could not." His faith revives at the sight of Jesus, still refulgent with the glory of the transfiguration experience.

IV. Jesus

May we say that it was a disillusioned Jesus? At least there is a tone of weariness and disappointment in his reproach (cf. John 14:9). The nine disciples will have been included in "faithless generation." There on the mountain he had had such a remarkable attestation to his divine Sonship. And he had imparted to them power, to exercise it in his name, to be his agents.

The man's "if thou canst do anything" is a challenge to Jesus. Yet it troubles him. He throws back at the man his "if thou canst." "If *thou* canst —believe. It depends on you rather than me whether your son be healed or not." He was always saying that. "Believe only"—"Faith as a grain of mustard seed"—"According to your faith be it unto you." He is always saying that to us, nowadays. Disbelief in him is the one great impedimentum that keeps in the way between us and the blessings of his mighty power.

"All things are possible to him that believeth." Here as elsewhere our Lord states a comprehensive principle and leaves it to us to determine the reasonable limitations. He as much as says: In dealing with God you must have common sense.

V. The Father Again

"Straightway," a favorite word of Mark's, comes in well here (vs. 24). We know that the father will get his blessing. He thinks to himself, Oh, I haven't the full faith that the Teacher means—but "Help thou mine unbelief!" Such a united confession and prayer always satisfies Christ.

For "Thou dumb and deaf spirit" Matthew has, "the devil," and Luke, "unclean spirit"—which all amounts t the same thing, as we say. Nor shoul we overlook the fine contrast betwee the terrific paroxysm and struggle tha the miracle necessitated and the simpl gentle act of the Master's—"took hi by the hand and lifted him up."

"By nothing but by prayer" (vs. 29 There are certain verses in the Gospe that declare with such succinctness es sential gospel truths that we value the enormously; sometimes speak of the as "little Gospels"—in a nutshell. Th is one of them. In the face of the gre problem, or need, or service, we ever hea Jesus' warning and stipulation, "by noth ing but by prayer." It must have bee intended also as an explanation of th failure of the nine to heal the boy: the had not prayed. Real prayer, of cours is meant; the prayer of implicit faith.

Practical Questions for Class Discussion

¶ In every church or religious grou there are people who want to be a the time on the mountaintop of spir tual enjoyment. Then there ar others to whom the Christian life almost exclusively "up and doing (e. g., social service). Consider th problem that this creates for th minister and the director of a r ligious body.

¶ But what can we do to make perm nent, or at any rate lasting, our de and lofty religious experiences?

¶ Do you remember ever to have ha your efforts to do good fail becaus like the nine disciples of our lesso you had left out fervent prayer?

¶ This father probably sought Jesu help for his son as a last reso Not finding Jesus, he turned to h ministering disciples. Think ho honored we are when people need, in trouble, resort to us b cause of our Christianity, our affili tion with Christ. And the more th do it, the more confidence we m have that we are his true disciple

¶ May we say that passion for Christi service is a good test of the ge uineness of religious emotion?

¶ Suggest some of the things that ordinary Christian can do to p himself on a mountaintop of hi religious experience—with Christ

¶ Consider that many of the theor and practices of modern psychiat accord remarkably with Jesus' tre ment of mental illness and disorde

Notes and Comments

The words "and fasting," in ver 29, are not found in a majority of t best New Testament manuscripts, a accordingly are omitted in the R. V. a all the modern translations. Jesus pla such slight value on fasting as a rel ious observance that it would be strai to hear him joining it to prayer;

esn't sound like him, as we say. If nd fasting" is retained in the pas-e, it might be taken to mean self-ial: then it would be understandable coming from Jesus.

Many and various may have been thoughts and conjectures of the ciples as to the cause of their fail-. The Master, however, comprises in one word—unbelief. "All things possible to him that believeth." rist puts the omnipotence of God into hand of faith. But to remove the untain obstacles on the way, it is not ough to possess faith in general; we st have it ready, and hold it fast for moment when we are called upon to it and prove it. It is our duty, when we have any faith, by a second energy of faith in faith to believe in the right and might of faith; not to let it fall away, but by watching, prayer, fasting, to keep it in growth and exercise.—*Rudolph Ewald Stier.*

"We ask the Lord for help, and he replies, 'If thou canst! All things are possible to him that believeth.' We ask him why our efforts have been unsuccessful, and he replies that it is because our faith is imperfect or because we have failed to express our faith in believing, triumphant prayer. How many disciples lack power in public service because they have never learned the need or the blessedness of exercising the ministry of intercession!"—*Charles R. Erdman.*

Teachers' Helps

In the Men's Class

Charles C. Stillman,[1] Columbus, Ohio

Following Vision with Service

Service, service, service! That is all have been hearing in these lessons ce the beginning of January. Are you ting tired of it? If you want to me anybody, blame the Committee on proved Uniform Lessons of the Edu-ional Commission of the International uncil of Religious Education. They anged the topics. But you are not ting tired of it! We subscribe to the sis of the committee, namely: *Jesus phasized service to all men.*

Words, words, words! Are you get-g tired of them? No doubt you are, I I for one do not blame you. In t, I am getting tired of my own rds. It is so easy to talk, and so d to serve.

As Jesus descended from the mount, found the disciples *arguing* with the ibes. Jesus, Peter, James and John l aerated their souls in the great ion. The other disciples were en-lfed with mediocrity. "One's exact ntemporaries are around in throngs." e other disciples were lost in the swirl.

Convention is the real enemy of uth. Not the convention that prompts e to use the same fork that the hostess manipulating with such charming in-ectuality, or that necessitates a black tterfly instead of a white bat tie; se are relatively unimportant, and ve rather a wholesome effect than erwise. But the convention of which should be afraid is the insidious nething that causes the endless ispering of the crowd: 'Conform! nform! Join us, and be like us!' lividuality is discouraged, personality is disparaged, ingenuity is criticized, novelty is frowned upon."

The young author of *Larry* elsewhere wrote:

"I mean to do my utmost to make the Christian way of life the *only* way of life. Incidentally, if I can prove that the matter of being a Christian is not a mollycoddle idea, but a red-blooded, two-fisted, daring scrap from start to finish I shall feel that I have accomplished a lot toward the ultimate goal."

The vision was unusual. The situation down below was usual. The problem is to transform the usual by the influence of the unusual. You can do it by faith, Jesus said. It means a fight, said the blessed young Larimore Foster in *Larry.* Recklessness may be a matter of impulse. Courage is a highly refined psychological product. Faith is courage tempered in the fire of service.

I am not an authority on aromatics, nor qualified to discourse upon fragrance. Some smells I like and some I don't like. But I do know that there are permeative, persistent odors difficult to neutralize. My interpretation of faith, as taught and exemplified by Jesus, is that faith is a discoverable, influential, penetrating, potent fragrance that both stiffens and sweetens life. It gives refinement and ecstasy in our upper, occasional minutes or moments, and gives courage and power to our regularized hours and days. To change the figure of speech, it is like the bit of radium that gives off its efficacious ray always—unless encased in lead.

Faith should have staying qualities. Faith is the minute-man of the Christian life—always ready for summons and quick on the trigger. It is hard to be in the spirit of service all the time—at least it is for me. With a surge of devotion, when alone, I can feel faith as if living and can converse with it; presto, and I am thrown into a maelstrom of duties, people, problems. The minute-man seems to have gone on a vacation at the wrong time. Whose fault? Mine. Did you ever have feelings like that? Too much rush and tumble—rush of routine events, tumble of good intentions.

"No two days are the same," said a rancher of ranch life. Inference: Be prepared for anything. Those of us who have routine jobs are inclined to think that all days are alike. Busy mothers and housewives must frequently have that thought. I can't see how we are going to exercise our faith by a long string of rules and regulations, as if each and every situation had an immediate and direct answer in the book. I can catch the idea of faith as a permeating principle and fellowship with the Master. We need that kind of faith as much in routine jobs as in variously new situations—more, perhaps.

If I read the account correctly, Jesus was completely discouraged in that the crowd got the wrong idea about his life and teachings. They recognized him as one who had worked a great many miracles. They failed to catch the broad significance of his presence as an ambassador from the Father with a spiritual mission.

If our faith is not right, it is difficult to see how we are going to find our way around in service. If we do not cultivate some mountaintop experiences, it is difficult to see how our faith can thrive.

Before My Class of Women

Colena Michael Anderson, McMinnville, Oregon

Last Sunday we saw how among all the variables, in almost all the visions referred to, there was one Invariable; how among all the changeables there was one Unchangeable, namely the presence of the voice, or face, of life's One Certainty. Today's lesson brings out another invariable, the call to follow the vision with service.

Let us review some of the visions of last week's readings to identify these calls. On a mountaintop, apart by themselves with Jesus, Peter and James and John heard a voice out of a cloud saying, "This is my beloved Son, *hear* ye him" (Mark 9:2-7). And when they listened they heard their Master say, "If thou canst! All things are possible to him who believeth" (Mark 9:23). Paraphrasing this we might say, "If you can serve! How little you know of my purposes! All service is possible to him who believes. I have come to serve, to minister, and he who would be a follower of mine must also serve."

When the Lord spoke to Moses, he gave him definite tasks: *Hew* thee two tables of stone . . . and be ready by the morning. *Come* up unto Mount Sinai (Exod. 34:1, 2). *Observe* thou that which I command you (Exod. 34:11). *Write* thou these words (Exod. 34:27). All of these meant service.

[1] Professor Stillman is director of the School Social Administration in Ohio State Univer-. He is the author of *Social Work Pub-y.*

In the vision which came to Ananias (Acts 9: 10-17) there was a very definite call to serve, to follow explicit directions. Ananias was told to *go* to a certain street, to *inquire* for one named Saul. When Ananias hesitated, the call was repeated, "Go thy way" (Acts 9: 15).

And how great was the service to which Paul was called in his vision! (Acts 26). Great for his time and for ours. It did not end with his generation but is even now functioning in ours, for Paul was the first missionary to foreign lands and to him all of us owe much. So we might consider the other visions referred to. Few there are that have no call to definite service in them.

And our visions, too, have their calls.

"Our visions!" I hear some of you exclaim. "But I have no visions."

Oh, haven't you? I wonder. The woman of whom I wrote last Sunday, the one who envied her friend who had had a vision, said your same words. "I've never had a vision," she told me.

But I know she had. It didn't come to her while she was kneeling in prayer. It didn't come to her in a trance. It didn't strike her blind at midday, but it was a vision just the same. And this was her vision: A daily vacation Bible school for the score of keen-minded farmers' children who were restive with the extra leisure of undirected vacation hours. This woman herself had three little boys. She planned her work, showed some of the other women how to plan theirs, so that for six weeks they could cooperate in bringing together their children for creative activities. Surely this woman had a vision and heard a voice and was not disobedient unto her calling. It was a vision for service, and as I heard of all they did once they began, I know that out of her service grew greater visions.

When David Everett, years ago, wrote some lines for a school declamation, he perhaps never dreamed that two of these lines would live on. But in them he expressed an axiom of life and so we still repeat:

"Large streams from little fountains flow;
Tall oaks from little acorns grow."

Gardens are now claiming our attention. It may be that some of you have just closed your seed catalogs, or washed the mud from your hands (but perhaps you wear gloves while you are digging; I always forget mine!), before taking up your lesson for today. That line about the oaks and acorns fits in with the dreams we have been dreaming as we planted our seeds, and from these dreams it is only a short step to the extended thoughts:

Great service comes from visions small,
And out of service other visions call.

For that, too, in a rule of life, a natural order for all growth, functioning in the spirit as well as in the body.

The seeds planted in the spirit, however, are more subtle, less evident to view than the seeds of oak and onion, holly-hock and phlox. The seeds of the spirit are impulses, thoughts, desires, dreams, visions. Trace any great project back to its source, and behold, a dream or a vision! Bridges and highways, buildings and airlines—all of them come from dreams that had inherent within them a call to action. Hospitals and schools, social service centers, the battle against tuberculosis and other diseases, philanthropies, missions—all of them have come from visions that had inherent within a call to service, which in its turn had in itself the germ of future visions.

Even our own little secular projects reveal the working of this law. We see some new, attractive dishes in a store. A vision of our table set with them comes before us. We buy the dishes. We place them on our table. We think our wisdom is complete, but no, a voice comes from the heart of that fulfilled dream: "Call in your friends. Serve them from these cups and plates. Empty, they are useless. Only as these dishes serve is their destiny fulfilled." So, in another vision we see our friends gathered around our table, and, urged on by that vision, we send out our invitations. At last, fulfilment! But no, there is one among the guests whose eyes hold sadness, whose face shows sorrow. Again out of the heart of that which we thought was a fulfilled vision comes a voice, "Speak to her. Lay your hand in hers. Share the burden of her heart." And we do, and in so doing we have a glimpse of even greater fields of service.

From vision to service, from service to vision.
This is the pulse of life.
From vision to service, from service to vision,
On through the hours of strife,
Of pleasure, of pain,
Of losses, of gain,
In sunshine, in rain,
This pulsing refrain:
From vision to service, from service to vision,
From vision to service again.

How imperative then that we heed the first call!

The Lesson Illustrated

If thou canst believe (Mark 9: 23).

Among the curiosities of the Bank of England may be seen some ashes, the remains of some bank-notes that were burned in the great fire of Chicago. After the fire they were found and carefully put between boards and brought to the bank. After applying chemical tests, the numbers and value were ascertained, and the Bank of England paid the money to the owners. If a human promise can be worth so much, how much more is the promise of God!—*Sunday at Home.*

All things are possible to him tha lieveth (Mark 9: 23).

I have always been thrilled by story of Columbus. Through his short voyages, through knowledge ga from other navigators and through s he became convinced that the earth round, and that by sailing west he w discover rich lands. He sought coop tion for years and endured ridi sneers and contempt. At last he vinced a few others of the worth o ideal, and with the three small ship sailed westward. Day after day he farther from the known. His sa sought to kill him and to return, bu he sailed until the islands lying bet North and South America came sight. He landed on San Salvador, stood on real earth. His doubting ors were convinced, and their fear changed to adoration. This was triumph of faith.—*John Mason Wel*

And straightway the father of child cried out . . . "Lord, I beli help thou mine unbelief" (Mark 9:

A church of which I was at one pastor was heavily in debt, and I r it a subject of much prayer. One d stranger called on me in my study, said, "Mr. MacNeill, I understand have a debt on your church that you anxious to pay off. I have hear great deal about your work, and I to help." Then, laying a blank chec my desk, he said, "Fill in the am you require, and I will return later sign it," and he was gone. I sat looking at that blank check. Surely, I, he doesn't realize that our debt into thousands of pounds. He w never give that much. But he told m make it out for the full amount. No just put down half. I am afraid he not sign even that much. After a little stranger returned, asked for the ch and with scarcely a glance signed it, left without another word. I looke the signature. It was that of a known philanthropist. When I rea that he meant what he said, and c easily have paid the whole debt, I claimed, "O man of little faith, I never doubt again."—*John MacNeil*

Why could not we cast him (Mark 9: 28).

A Toronto business man insisted he was too busy to act as director o local Y. M. C. A. one hour a mo Six weeks later he was asked t around the world and inspect mi stations at his own expense. He When he got back he was asked to six months more and tell—at his expense—what he saw. He did. seems that men have time for the things of religion. A Montreal mi aire was shown how he could evang a million men in about the time it w need to make another million do The big task appealed to him, and doing it.

LESSON 6. MAY 8

COOPERATING IN SERVICE

Mark 9: 30-41

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: 1 Corinthians 3: 5-11

KEY VERSE: For he that is not against us in on our part.—Mark 9: 40

30 And they departed thence, and assed through Galilee; and he would ot that any man should know it.

31 For he taught his disciples, and said nto them, The Son of man is delivered nto the hands of men, and they shall ill him; and after that he is killed, he hall rise the third day.

32 But they understood not that saying, nd were afraid to ask him.

33 And he came to Capernaum: and eing in the house he asked them, What vas it that ye disputed among yourselves y the way?

34 But they held their peace: for by he way they had disputed among themelves, who should be the greatest.

35 And he sat down, and called the welve, and saith unto them, If any man lesire to be first, the same shall be last f all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

A Bible Message for Every Day

Monday. The Childlike Spirit. Mark 9: 30-37. Who ever had it so pronouncedly as Jesus himself! His superb masculinity is shot through with gentleness; and the same wonder that we enjoy seeing in the little child.

Tuesday. Humility in Working Together. Mark 9: 38-44. Team work is impossible to the man who thinks he knows it all and wants to do it all—and team work is the Christ-appointed method of service (Mark 6: 7).

Wednesday. Narrowness Rebuked. Mark 9: 45-50. Jealousy and selfishness are at the root of most bigotry and exclusiveness. What a mean spirit it is—to hate to see another doing it better than we could, or getting the same fun that we do out of doing good!

Thursday. Cooperation Meeting Opposition. Neh. 4: 15-23. We never have a chance to do our best, because we must waste so much time answering objections, undoing meddling and defending ourselves against pronounced opposition —even in religious work.

Friday. Waiting Together. Acts 1: 10-14. Is the waiting time "the hardest time of all"? Then cheer and comfort me with your company at such times. "Misery loves company" is not a sneering byword; it has a pathetic appeal.

Saturday. Worshiping Together. Heb. 10: 19-25. The old illustration is a good one—that to get light, heat, warmth, you must pile a lot of logs in the fireplace.

Sunday. To Every Man His Part. 1 Cor. 3: 5-11. Why did Jesus choose twelve helpers instead of only two or three? Because he wanted to show his church that it would need a variety of talents, of workers. Pastors and Sunday school superintendents sometimes wish that they didn't have so many different-minded, and therefore centrifugal, people to work with; but they should be glad of it.

At the Threshold of the Lesson

Our Lord is about to visit Capernaum for the last time. As they journey down from the north we can think of the little itinerant divinity school as seeking less-traveled roads, for the Master was still desirous of seclusion; he wanted to give all his time to the training of the Twelve.

In a day when books were few and little used, instruction demanded much repetition; going over, again and again, the facts and principles. This will explain why it was that long after the Master had gone away they, the disciples, could tell what he had said, and in his own words.

One may suppose that he had more to say about God, and what we would call theological problems, than our Gospels reveal. We often wish that we had more of his words than these Gospels have preserved. Well, the Twelve did; and we almost envy them. But he had something besides "teaching" to give them. They needed to be warned, and enheartened, and enthused, for the tremendous task that was soon to be theirs alone. In our study today we have three of his lessons, one of them dramatically set forth in what we would call a project. "The Secret of True Greatness" (Mrs. Montgomery).

The Lesson Before Us

I. A Second Announcement of His Passion. Vss. 30-32

It is practically a repetition of what he had told them before, up by Cæsarea Philippi (8: 31). But even now they clung so tenaciously to their old, political ideas of the Messiah that they didn't grasp his meaning, were only mystified; and were afraid to ask him for an explanation. Perhaps they caught something of the import of his words and it frightened them; so they dreaded to know any more about it.

Erdman suggests that it had been far better for them to overcome their awe and dread, then they would have been somewhat prepared for the dreadful event that was soon to take place. So, "we shall be better prepared for trial and temptation, as we understand more fully what the cross meant to Christ, and what the cross should mean to us."

Notice that both here and in the other instance Jesus does not refer to his passion without going on to speak of his resurrection. Nor should we ever separate them. We are saved by the Figure there upon the cross, but we must not let him hide from our eyes the living, glorified, ascended Lord.

The passage is paralleled in Luke 9: 43-45 and, in part, in Matthew 17: 22, 23. Luke has Jesus preface his prophecy of the passion with, "Let these words sink into your ears." *Bible, Improved Edition,* makes clearer the sense of verse 30: "He did not wish that anyone should know it, for he was teaching his disciples."

II. True Greatness Illustrated Vss. 33-37

Parallels, with numerous variations in the phrasing, are Matthew 18: 1-5 and Luke 9: 46-48. Only Mark tells of the disputing "by the way." Luke explains, "And Jesus, perceiving the thought of their heart." In Matthew Jesus himself puts the question, "Who is the greatest in the kingdom of heaven?" and he declares, "Except ye turn and become as little children."

The Venerable Bede thought that Peter, James and John were puffed up on account of their participation in the Transfiguration, and that this had created ill feeling in the company, occasioning dispute. It is shocking to find the mention of this, and their eagerness for high place in the Kingdom, in such close proximity to the Master's word of his own humiliation and death. But it brings into sharper contrast the two ways of getting higher, of attaining

greatness: the disciples', by self-seeking; Jesus', by self-sacrifice; or the two ways of estimating greatness, man's, theirs—and Jesus', God's.

"But they held their peace" (vs. 34) indicates that they were ashamed of themselves. Mark, who is always throwing in picturesque details, mentions that Jesus "sat down"—doubtless weary from their long journey from the north.

In verse 35 our Lord states one of the outstanding principles of his teaching and life. It is the law of Christian discipleship. It is at the very heart of his gospel. He enunciated it repeatedly, and his serving ministry and his cross journey into everlasting glory are an expression of it. When he washed the disciples' feet at the last supper he was teaching them the same lesson.

Jesus always wants to impress his truths on the minds of his hearers. Maybe he thinks that the words he has just said to them (vs. 35) will go in one ear and out the other; anyhow, with an Oriental's fondness for symbolic teaching, he acts out a beautiful parable, the parable of the Child in Jesus' Arms.

"Child" (vs. 36) should be "little child." "Had taken him in his arms" is rendered "he put his arms around him" by Goodspeed, and "folding it in his arms" by Mrs. Montgomery. Childlikeness is given a new and dignified meaning, because it becomes the measure of greatness—"True greatness, then, consists not in attaining the first place in the notice and praise of the world, but in being willing to stoop down to a humble place" (Erdman).

But this picture of the Child in the Arms of Jesus has another significance. It is all childhood, all children, down through the ages, Jesus takes up, puts his arms around. He became peculiarly a Saviour of children. Under his gospel child life was to be infinitely safer, richer and happier than it had been before. "Suffer them to come unto me," he said; and they have; and we have suffered them to.

"One of such children" (vs. 37) is equivalent to "any one of similar childlike disposition." Plummer has: "He who does this, not because he is fond of children or of simple persons, but because they represent the Christlike character, has the honor of having Christ as his guest." (For other instances of our Lord's treatment of children, see Mark 10:13-16; Luke 10:21; 17:2; Matt. 21:16). There is a tradition that this child grew up to be the great church father, Ignatius of Antioch.

III. The Strange Exorcist
Vss. 38-41

Jesus' words, "in my name," just spoken, may have reminded John of a matter that he had been intending to bring to the Master's attention. Others, outside Jesus' following, had noticed what power the use of his name gave the Twelve. It was natural that exorcists like the one referred to should try its efficacy. This man was evidently sincere, giving credit and honor to Jesus, and not like Simon Magus or the juggling exorcists at Ephesus (Acts 8:9-24; 19:13-16).

"John's love for the Master and his devotion sometimes boiled over," is the way one of the Puritan divines comments on this passage. We think also of the time when he—with James—wanted to call down fire on the Samaritan village (Luke 9:52). Account, however, should be taken of the fact that the disciples had a difficult task on their hands, against terrific opposition. This made them jealous and narrow, as opposition usually does.

While Jesus, on the other hand, thinks: With so many against us, let us be thankful for such a one, who isn't, and who sees grace and power in my name. The very fact that this man has such confidence in my name shows that he wouldn't be against me (or "lightly speak evil of me").

It is not only a protest against intolerance, but it is our Lord's high evaluation of any good, that is done anywhere, in a good spirit (so in his name). Casting out demons and handing out cups of water are deeds that do not necessarily make one a full-fledged citizen of the kingdom of God, but they help; they are a start. I think that Jesus was certain that this exorcist would before long be one of his faithful followers.

The specific use of "name" here—"in thy name," "in my name"—should remind us that in the Bible the name stands for the entire personality, the spirit of the person; especially in the case of Jesus.

His whole divine being, nature, power and holiness are comprised in the word that designates him. So the careless or contemptuous utterance of the word for him—or God—is profanity at its worst. God, and Christ, and Jesus, are not just words, and especially are not bywords; they are sacred shibboleths, vitalized, charged nouns, and the Lord will not hold him guiltless that taketh them in vain.

"Cup of water." One of the commonest acts of kindness is referred to; yet there in that country and day a drink of water was not a little thing. Jesus means: such an act, rendered out of consideration for me, shows an attitude toward me that will surely bring a recompense of blessing.

Practical Questions for Class Discussion

¶ We think that the disciples were stupid not to see what Jesus meant when he prophesied his passion and resurrection. Yet how many intelligent people there are today, and who have been religiously educated, who miss or misunderstand the cross and the Crucified's victory.

¶ "The child in the midst" has been o of the characterizations of mode Christianity. It is well to consid how marvelously the gospel Christ has changed child life, h revolutionized it. Even in t church's "dark ages" there was difference. There are not many i stitutions for child welfare that not bear the name of Christian a that have not been founded, direct or indirectly, by Christians, through the influence of Chris teaching and spirit.

¶ It is obviously not easy to strike golden mean between a prop Christian, churchly, self-respect a intolerance toward other believe and non-believers. Is it safe to as tolerant as Jesus is here in o lesson? May we be guided by h principle, "He who is not against is for us"? Does that seem t sweeping a statement? Anyhow, v must be guided here as always the higher principle of Christian lov

¶ Apply the lesson to other relationshi and contacts than the purely reli ous. Shall we have charity, or ev sympathy, for the social group political party that is striving f uplift or reform, but by metho that we do not like?

¶ This raises the other, and difficu question, To what extent is t teaching independent of the teache the gospel of the preacher? If th exorcist had been a bad man, mountebank like Simon Magu would Jesus have said, "Forbid hi not"? The Roman Catholic chur is said to hold that its ministries, word and sacrament, are not inva dated by bad character or insinceri in the minister, the priest. To wh extent might this be true for Pro estants? (Some of the best Chri tians I have known were won Christ by an evangelist or a preach who was "rotten through ar through.") Might we apply Pau words, "The word of God is n bound"? (2 Tim. 2:9.)

Notes and Comments

"I like that word 'we.' It smack of fellowship, brotherliness, cooperatio The perpendicular pronoun has its plac but it is greatly overworked. . . We g nowhere in the world until we come the point where we are able to wo together. . . Dean Hodges said that scarcely believed that the devil is ter fied when he sees a Presbyterian for finger, or a Baptist middle-finger, or Episcopalian thumb, or a Methodist thi finger, or some other denomination little-finger pointed at him. But wh those fingers are all doubled up in o compelling fist, then the devil begins take notice."—*Dr. W. S. Abernethy, "Left-Handed Folks."*

Christians must be childlike: (1) : in mind and speech: 1 Cor. 14:20; 11. (2) In humility and freedom n jealousy. (3) In teachableness and mission to divine authority: Eph. 6: —*American Commentary.*

The great man is he who does not : his child heart."—*Menicus.*

It is the mark of spiritual insight e able to recognize goodness every- ere, and assert kinship with it, to feel sympathy with it, to accept it, and nk God for it; to claim fellowship h every good man; to share in every good work, however unauthorized by man, if only it have the stamp of God's approval."—*Hugh Black.*

A man tells of going down a lonely road of a dark and foggy early morning: "I thought to see a strange monster coming toward me. I could not make out its form, but it kept moving. I didn't like to turn back, but the more I looked the more afraid I was. When it got nearer I found it was a man; and when a little nearer—my brother John!" How often do we make this same mistake with our Christian brethren!

Teachers' Helps

In the Men's Class

harles C. Stillman, Columbus, Ohio

Cooperating in Service

here are differences of opinion ong Christian people about this busi- s of cooperating. Some think we uld cooperate only with contemoraries stanch faith—much like their own h. Others look upon cooperation as licable to a wide circle of citizens hose who hold high opinions of social tice and progress, even though such nions are not grounded in a declared cipleship with Jesus.

The first group may well quote Jesus: le that is not with me is against me" uke 11:23). The second group may ll quote the Key Verse: "For he t is not against us is for us."

n my reading today, I find two per- ent comments. The first is from a ly newspaper. *The Columbus Citi-* . In a column, "Thoughts of Co- nbus Ministers," the Rev. Glenn E. amon, of St. Peter's Lutheran Church, ites:

What can be done to improve condi- ns in the word in which we live and bring about the reign of Christ on rth? This question is uppermost in e minds of all earnest church people. is folly for man ever to attempt to swer that question. . . There can be no gdom of Christ unless there are chil- en of Christ. The attempts to remake ciety as a mass, to do so by legisla- n, philosophical argument or character- ilding programs, while the hearts of lividuals are left untouched by the e-giving grace of God is putting the t before the horse. Let the church vote her efforts to her God-assigned siness of saving souls and the fruit ll be evident in a society animated the spirit of Christ and the will of d will be done.

Certainly no one of us will file any ception to the placing of emphasis on the importance of "the life-giving ace of God." What seems to me to be fallacy in Mr. Seamon's presentation is the assumption of absolute identity in the kingdom of Christ and improvement of world conditions. I agree fully that when a man is turned to God through faith in Christ, the Kingdom is a bit nearer. I reject the implication that church people should frown upon mass movements by social legislation and character-building programs. I go all the way with Mr. Seamon, however, in his implication that the church is making its appointed contribution when it bends every effort to turn men Godward. Sanctified souls and ignorant citizens may be one and the same people, may they not?

The second pertinent comment is found in *Messages of the Bible,* where Thomas Cumings Hall speaks:

A man is found who is healing in the name of Jesus, working as an exorcist and casting out devils. The now-excited and ambitious disciples do not want rivals in the coming Kingdom. Followers who do not comply with all their conditions are forbidden as "not following with us." Ambition was thus the motive of the forbidding, as it has been of much ecclesiastical exclusivenesss ever since.

When the disciples got fussy about this "healer," Jesus said in effect, "Let him alone. Maybe he will come around to our side. He at least recognizes that there is power in my name. The fellow that is not against us is for us—or soon will be."

My idea about cooperation in service is to keep pegging away at efforts to bring about the kingdom of God, and at the same time, and all the time, to welcome secular efforts "to establish justice, insure domestic tranquillity and promote the general welfare." On my agenda of service are mass action, legislation, philosophical argument, character building programs, and all other reasonable programs with humane ends. Yet at the very base of all (and maybe this is what Mr. Seamon means) is the inescapable conviction that it is hard to see a regenerated world without regenerated citizens.

My heart was greatly cheered by a letter I received just before Christmas. It was written by Joseph G. Masters, principal of the Central High School of Omaha, Nebraska. After graciously saying that the lesson comments were helpful in their men's class, he wrote:

I am happy also that you have contantly brought this material to bear upon the present day living problems and problems in our larger society. I am glad that you have opened the way that religion shall be helpful in all of the relationships of life and not merely what is sometimes thought of as just a personal matter.

It is really a sad situation across our country that so many of our churches and so many groups still work so hard to confine religion within a very small water-tight compartment. Many of the criticisms in that terribly searching article in *Harpers* for this month (December) are, after all, valid so far as the church itself goes. Genuine religion is, however, breaking through in many, many places, and one can be more than happy for it.

Beginning tomorrow, "Religion in Life Week" will be observed on the campus of my university. This observance is based upon the conception of religion shared by Mr. Masters, and also by this writer. Religion is not a thing apart from life. It starts with the individual self and reaches out to all our affairs.

Before My Class of Women

Colena Michael Anderson, McMinnville, Oregon

At the heart of every vision is a call to service. We found that out last week. Now from today's lesson we see that the heart of all service is cooperation, working with others. There are times when I wonder if the most difficult of all lessons to learn is not just this cooperation and service; there are other times when I go beyond wondering, when I am very sure it is.

Life is a paradox; each one of us is an individual with a separate personality and in each one are defense mechanisms to preserve that personality, and yet here we are living in a world with forces so intricately woven together that, try as we will, we cannot separate our lives from the lives of others. As Herbert Hoover said in a speech on preparation for peace, "There is no such thing as isolation in this world." Sometimes, though, the longing to be free, to be isolated, comes with great force. One of the evidences of growth in a child is its desire to be independent. But how many can ever truly be independent? And if we could, how long would this freedom be enjoyable and even bearable?

Side by side with the yearning for individual independence is the reality of social dependence. At this moment I am

as free as ever I can be or wish to be. I am alone in my room, at my desk, doing that which I like to do. Here my individuality is having free rein, dependent upon no one. But whoa! Truth pulls on my rein, and I am forced to forsake my statement of freedom. In my hand I hold a pencil—wood, graphite, rubber, metal, paint. Whose hands and brains, whose services and visions have made this pencil a reality? Dozens of people have cooperated to shape this pencil to my use. And the paper I write on! From wood, pulp, or rags? I do not know, but this I do know, that before ever my hand laid hold of it, other hands had their share in its making. The books that lie open before me! My mind is staggered trying to visualize the unknown persons whose endless hours of labor have brought these silent, eloquent friends to my service. Paper-makers, printers, binders, authors, editors, proofreaders, store-keepers, mail-men — and how many others!

My desk, my chair, the rug under my feet! Yes, the rug under my feet, the rug that was made in China. Where now are the skilful hands that deftly tied these special knots? Where now are the farmers who tended the sheep that gave the wool, the women who dyed the wool, the children who carded it? Alone in my room, independent of others? No, ten thousand times no. Were I to analyze each separate bit I'd find the whole world here. Hands from the ends of the earth have worked that I might live this minute. Hundreds of unseen, unknown persons have labored for me to make possible this hour of satisfying self-expression.

This world is a world of cooperation. Whether we realize it or not we are dependent upon each other, so dependent that when our old Chinese tailor—the "fast tailor" we used to call him—died of fright in Pootong across the river from Shanghai, a score of workmen in the paper-mills twelve miles from our home in Oregon were put out of employment. Two wholly unrelated facts, you say. So they may appear, but they are very closely related. The cord of trade and the economic dependence of one nation upon another binds them most intimately. The tailor in Pootong, China, died of fright because Japanese airships were bombing his town. For this bombing the Japanese needed ammunition and, needing ammunition, they had no money for paper, so they canceled a former large order for wood pulp from the Oregon mill. Upon the receipt of the cancellation of this order the paper-mill was forced to lay off some workers. And so it came about that at extreme geographical ends of a foreign nation's military policies the family of a Chinese tailor mourned side by side with those of the Oregon mill-hands.

For years business has been saying, "Competition is the life of business." And all too many of us have said, "Yes, and competition is the business of life," but our eyes are now being forced open and we are seeing no one can live unto himself alone. It takes only a little thought to see that cooperation, not competition, is the true tonic of material life. It perhaps takes a bit of extra thought to see that it is also the tonic for spiritual life. It may be that that thought brings us pain, for in the spiritual realm we are most conservative, most unwilling, and seemingly most unable to accept new ideas. But today's lesson directs us to this thought and we must work at cooperation in the life of the spirit as well as in the life of the body.

How much cooperation is there among the different denominations in your city? How willingly do all the women in all the churches join in the Day of Prayer? Do all your missionary societies unite in planning for and putting on a union service on the Day of Prayer, or is it always an extra, just one more meeting in addition to those regularly scheduled? If it is the latter, you may find it the most poorly attended of all meetings.

Are we saying, "Each one for himself, each group by itself"? Or are we able to say with Emerson:

"All are needed for each one,
Nothing is fair or good alone"?

Are we able to say with Jesus, "He who is not against us is for us"?

The Lesson Illustrated

There is no man which shall do a miracle in my name that can lightly speak evil of me (Mark 9:39).

A London waif, cold and hungry, was invited one night by a city missionary to one of the houses of refuge for little wanderers. He was told to simply ring the bell and, when they asked him who he was, to say the three words, "In His Name." He ventured up the steps, and true to the promise of the worker, received a royal welcome, and with a good supper and a warm bed dreamed that he was in heaven. A few days afterward he was hurt in a London thoroughfare by a passing wagon. The card of the rescue home was found in his pocket, and he was taken to the hospital, and word was sent to the mission. He was tenderly nursed during the few lingering days of his life, and gently taught of that other portal which was also entered "In His Name."

He shall not lose his reward (Mark 9:41).

A boys' guild was reaching out for comrades whom they desired to win for the Master. The first step was to get them into the guild. On the street one day a boy rushed up to the leader and exclaimed, "I've got him! It wasn't easy; but I kept at him and he's coming in." "Good" said the other; "you'll keep it up, won't you?' "Yes," was the answer. "There's another fe I'm trying for."

If any man desire to be first, same shall be last of all, and servar all (Mark 9:35).

When General Robert E. Lee was pointed to the command of the army of the Confederacy, a banquet given in Richmond, at which the div commanders were to meet Presi Davis. It was understood that the of honor was to be occupied by the appointee, whose identity was the state secret. When Lee entered room all the seats were filled except seat of honor. He stopped at the of the table and said, in a tone of most sincerity, "One of you gentle has made a mistake and appropriated chair." When the applause of the gu and the significant nod of the Presi showed that he had made the mist he blushed like a schoolboy.

Had disputed among themselves, should be the greatest (Mark 9:34)

In the spirit of little children, who not think of alleging any claim or m or presenting any price for their posi and privileges.—*Morison.*

We saw one casting out devils in name . . . and we forbad him, bec he followeth not us (Mark 9:38).

Our fallibility and the shortness of knowledge should make us peaceable gentle. Because I may be mistake must not be dogmatical and confid peremptory and imperious. I will break the certain laws of charity f doubtful doctrine.—*Whichcote.*

The father of the child cried out said with tears, "Lord, I believe; thou mine unbelief" (Mark 9:24).

The history of missions reveals heroic and outstanding figures of that we are prone to demand that e native convert be a Paul, or a Step or a John. "Of course they all ough be heroes and martyrs, if necessa said a nominally Christian woman w worldly life left no time for Chris service. "See what a change it i them to become Christians." As a t ter of fact, converts on the mission are of the same human clay as ourse If we so frequently stumble, surrou as we are by Christian ideals and i ences, how much harder it is for t standing alone, with every tradition every association of family, friends, community conspiring to drag them into heathenism. It is in behalf of t "unstable disciples" that we are stantly urged to exercise the ministr intercession.

Schools, hospitals, industrial missi and other organized forms of mis work all tend to strengthen and buil the convert in Christian character living.

LESSON 7. MAY 15

MARKS OF DISCIPLESHIP

Mark 10: 17-31. (Parallels in Matthew 19 and Luke 18)

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: John 15: 8-16

KEY VERSE: Come, follow me.—Mark 10: 21

7 And when he was gone forth into
way, there came one running, and
eled to him, and asked him, Good
ter, what shall I do that I may inherit
nal life?
8 And Jesus said unto him, Why call-
thou me good? there is none good
one, that is, God.
9 Thou knowest the commandments,
not commit adultery, Do not kill, Do
steal, Do not bear falsewitness, De-
id not, Honour thy father and mother.
0 And he answered and said unto
, Master, all these have I observed
n my youth.
1 Then Jesus beholding him loved
, and said unto him, One thing thou
est: go thy way, sell whatsoever thou
t, and give to the poor, and thou shalt
e treasure in heaven: and come, take
the cross, and follow me.
2 And he was sad at that saying, and
it away grieved: for he had great
sessions.
3 And Jesus looked round about, and
h unto his disciples, How hardly shall
y that have riches enter into the king-
n of God!
4 And the disciples were astonished
his words. But Jesus answereth again,
and saith unto them, Children, how hard
is it for them that trust in riches to enter
into the kingdom of God!
25 It is easier for a camel to go
through the eye of a needle, than for a
rich man to enter into the kingdom of
God.
26 And they were astonished out of
measure, saying among themselves, Who
then can be saved?
27 And Jesus looking upon them saith,
With men it is impossible, but not with
God: for with God all things are
possible.
28 Then Peter began to say unto him,
Lo, we have left all, and have followed
thee.
29 And Jesus answered and said,
Verily I say unto you, There is no man
that hath left house, or brethren, or sis-
ters, or father, or mother, or wife, or
children, or lands, for my sake, and the
gospel's,
30 But he shall receive an hundredfold
now in this time, houses, and brethren,
and sisters, and mothers, and children,
and lands, with persecutions; and in the
world to come eternal life.
31 But many that are first shall be last;
and the last first.

Bible Message for Every Day

Monday. Failing to Stand the Test. rk 10: 17-22. It's a broad and beauti- country, the kingdom of Christ. t the gateway into it is narrow. ere are many things that you can't e along.

Tuesday. How to Stand the Test. rk 10: 23-31. To pull away from zed things and fond associations re- res more strength than most men pos- s; but *almighty* God is always ready pull with us.

Wednesday. Standing the Test. Job 10-17. Browning's Paracelsus ex- ims: "I press God's lamp close to breast; I shall emerge one day; hall be mighty yet!"

Thursday. Faithful Servants. Matt. 14-23. "After a long time the lord those servants cometh"—we always ve a chance, plenty of opportunity to —or to leave undone.

Friday. Unfaithful Servants. Matt. 24-30. "An hard man" (vs. 24) is unfortunate translation; "stern man" better. God's loving-kindness should t make us forget that he is also a rn God, who insists upon straight- ling and downright honesty.

Saturday. The Question of Steward- p. Luke 16: 1-10. Notice that it isn't ply a matter of giving God back what gives us; these gifts, possessions, op- portunities, must be so used that they will have been increased when he gets them back.

Sunday. The Test of Fruit-bearing. John 15: 8-16. It is all a matter of love: Jesus' union with the Father in obe- dience and devotion, and our abiding in him in loving service. Love the vital sap, so to speak.

At the Threshold of the Lesson

It is becoming evident, as we go on in our study of the Gospel of Mark, that the cross is the undertone or silent key- note of Jesus' teaching, and the "objec- tive" of his life. Willingness to accom- pany him on the way of the cross be- comes a prerequisite to entrance into his Kingdom—what the young man here calls "eternal life."

The man seems to have come to the conviction that he could not be saved by a moral life, and not by a strict observance of the law and its ceremo- nial requirements. Nor did our Lord mean that he could gain salvation by giving away his property to the poor. What was wanted was the spirit that would lead him willingly to do it, for his soul's sake and to be numbered among the members of the new kingdom of God that Jesus was inaugurating.

In innumerable figures and homilies the truth has been set forth, that to follow along with Christ you must di- vest yourself of much baggage. Pride and self-sufficiency have been specified in the preceding verses of this chapter —the incident of the young children. Absorbing earthly possessions are an- other impedimentum.

The Lesson Before Us

I. The Supreme Question

"Good Master, what shall I do?" Matthew has, "Good Master, what good thing shall I do?" (literally, "what good"). This difference of wording has been much discussed and variously ex- plained. No matter how Jesus' remark be taken, his meaning is evident: The young ruler inquires about life eternal, a supremely important spiritual value; but he mistakenly thinks that it may be ethically gained; by moral efforts.

Jesus' rebuke, or correction, would be equivalent to, "If you ask me about life eternal, don't approach me as a 'good teacher.' Good teachers, the best teachers, have little light to throw upon that subject. Nor is it through any good thing (work, deed) that you will win that enduring life. It is a Kingdom possession; to be acquired by fellowship with me, in the new spiritual community that I have instituted."

Jesus invites him to join it: "Come, follow me" (vs. 21). But first there must be a testing, a proving, to see if he is fit; or to ascertain if he fully realizes what it means to go the way that leads to eternal life; and if he is willing to pay the price.

II. A Likely Candidate

It seems to us that our Lord never happened upon a likelier one. He had more qualifications for Jesus' discipleship than most people. Notice:

1. **He really wanted, longed for, eternal life.** Jesus calls such people "blessed"; who hunger and thirst for goods of that sort. And who go out to seek for them.

2. **For he was eager, enthusiastic, about it.** "He ran" after Jesus.

3. **He had the spirit of humility.** Rich, influential ruler that he was, he got down on his knees before Jesus right there in the dusty road; such confidence he put in the wisdom and judgment of the great Galilean Teacher.

4. **He was teachable;** willing to be taught; wanted to know; didn't think he knew it all.

5. **He was a moral young man;** clean, pure, upright. Not many men, young or old, can make the confession that he does (vs. 20).

6. **Last, and most significant of all,**

he was lovable in Jesus' estimation (vs. 21). What an item! Think how rarely the Gospels make that statement in regard to anyone. It almost links him with John the Beloved.

III. A Man Christ Needed

On all the accounts that have just been listed; and for other reasons.

1. **He was young;** and Jesus especially desired young men for his following (the Twelve were young men when they kept him company); whom he could instruct and train more easily than grown people; and who would have more prospective years of service to render him. The church can never have a surplusage of old folks, or folks of every age, in its membership; but it is understandable why she places a special value on youth.

2. **He was a ruler** (Luke 18:18); a man of influence and standing in the community. Every synagogue had a board of ten elders. One, or sometimes three, of these bearing the title "ruler." In most communities, also, they exercised civil power; like our town or city councils. That a young man held this high office indicates his unusual standing and trustworthiness. While there is always an important place in the church for the man who isn't thus prominent, still it's mighty advantageous for a church and for the Kingdom to get such into Christ's work.

3. **He was rich** ("very rich," Luke 18:23). Some will question whether this was after all an asset. Jesus does not say that it wasn't. He declares that the possession of riches makes it difficult for a person to find his way into the Kingdom, not that the Kingdom doesn't need rich men. It does; and always will, so long as the Kingdom is an unfulfilled, this-world society.

4. **He was lovable.** We repeat item six of the preceding section; because this was not only an attraction, but also an asset. There is unquestionably room in the Kingdom for disagreeable people; and valuable service that they can perform for its advancement; but doesn't it stand to reason that likable men and women, as Christian workers, will always have a greater efficiency, larger opportunities and richer success than those whom we love only in the broad humanitarian sense, or because Christ told us to?

IV. The One Thing Lacking

A chemist feels certain that he has discovered what the substance is that he is analyzing. He applies one reagent after another, with affirmative results. Then, that there may be no uncertainty, one last, final test—to find that he was wrong. We have been doing that, after Jesus, in the case of the young ruler.

"One thing thou lackest." Notice that word "one." Doesn't prove what we have been saying, that he was a likely candidate for the kingdom of heaven? Usually it is several of many things that are lacking. But that little "one" may in the eternal judging widen into a gulf to separate the soul from God. "A miss is as good as a mile." "Almost—but lost!"

Wealth, honor, a blameless life, deep sincerity and earnestness, longing to be with Christ, and, evidently, an unusual understanding of his teachings—but he himself knew that that wasn't enough: "What lack I yet?" "A ladder that fails by a foot of reaching to the height is useless." Jesus put his hand on the young ruler's sore spot. It was not general selfishness; rather a reluctant reaching-back-grasp on his riches.

In some other case it might have been something else: pleasure, for example. Yet it would be a mistake in this incident and in this lesson not to signal out wealth. Jesus has much to say about it as an obstacle to spirituality and the life with him. Human experience, perhaps yours and mine, shows that his warnings were not uncalled for. Riches are among God's good gifts. It requires heroic effort, though, says Jesus, not to let them be a drag upon your soul, but rather to use them for the Kingdom's sake.

V. Regret

The Oriental figure of speech used in verse 25 is forceful and should not be robbed of its force by attempts to explain it away (e. g., A little gate known as "the needle's eye," or anything of that sort. It is a real camel and real needle that are meant). Nor need rich men despair; or turn back from Jesus' following: "With God all things are possible"; and Christ Jesus wants to correlate our lives with God's will and power.

Regretfully the young man went away. So eagerly he wanted to be of Jesus' discipleship! "It was a great chance for a great life. He might have stood for God before kings and mobs, and ranked with Peter, John and Paul as a household name. He did not rise to his chance" (Walter Rauschenbusch). We feel sorry for him; but sorrier for the Master: that he couldn't have the allegiance and companionship of this young man to whom his heart went out! We can only breathe that conventional formula of regret, "It might have been!"

"A tragic story of a man who was possessed by his possessions. He went away sorrowful because he discovered that Jesus' plan was that a man should be willing to give up all for the Kingdom" (R. C. Long).

VI. How?

The astonishment of the disciples (vs. 24) may be in part attributed to the fact that the Jews regarded riches as a sign of divine favor, and the rich man as far more likely to win the kingdom of God than the poor.

How is it possible with God? (
27.) Because he can show a rich
how to turn an obstacle into a help,
to use his riches in the right way,
give him the grace to make them a p
port rather than a hindrance into
Kingdom. And is it not one of the
encouraging signs of the times tha
our churches there are such a l
number of people of great wealth
are escaping the peril of riches, who
availing themselves of God's grace
accomplish this impossible—drive
camel through the needle's eye, fig
tively speaking? How it must re
Christ's heart!

Practical Questions for Class Discussion

¶ How many Christians of your acqu
tance do you think would have
jected Jesus' proposition, as
young man did?

¶ How would you interpret "treasur
heaven" (vs. 21), and what
some of the Kingdom's rewards

¶ What proportion of those who acq
riches are, in your opinion, injure
drawn away from Christ—there

¶ We sometimes hear it said that i
hard to be a good Christian, no
days, if one is poor. What do
think about it?

¶ To how many people of your acqu
tance dare you go and tell t
where you think they "fall sh
morally?

¶ Can you give instances of persons
have divested themselves of t
property the better to follow Chr

Notes and Comments

Wealth is only incidentally volved. The real matter is, the th that keeps us from that complete sur der to Jesus that is necessary for trance into his kingdom. Often i riches, but often something else. In case of this young man it might been the love of innocent pleasure, passion for a good time; or it m have been an intense absorption in s noble study or pursuit, that he was a to give up.

It is a mistake to translate "rich (vs. 24) **"money."** It means rath large amount of any possessions. A perabundance of land, or of books, o automobiles, or of furniture, will ex a man to the danger in question. also implied that if a person is ri has a lot of riches—he will be pron put his trust in them.

What Christ enjoined upon young ruler: "A conscious, wil transfer of his great possessions himself to God, in such a real wa that henceforth his sense of owne in them should cease, and a sens stewardship should take its plac *S. J. Humphrey.*

Christ's word, "how hardly"—i. e., th what difficulty—"shall they" s. 34) is amply confirmed by experi-ce. "Christian men often become h, but rich men rarely become Chris-ns. The reason is not far to seek; the process of gaining wealth encourages self-seeking, and the possession of it encourages self-importance; but the spirit that can enter the Kingdom is the spirit of a little child."—*W. N. Clarke, in "The American Commentary."*

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

TESTING DISCIPLESHIP BY SERVICE

me—Reuben, son of Levi of Jeru-salem.
e—30.
rital state—single.
pendents—none.
ucation—graduate of rabbinical school (with honors).
alth—good.
ysical handicaps—none; shows alacrity in running and kneeling.
onomic status—wealthy; has a great deal of property.
siness—realtor, specializing in farm lands.
ligion—regular attendant at synagogue and temple; liberal contributor.
bits—claims meticulous obedience to the commandments.
rsonality—attractive.
mperament—impulsive, optimistic, proud, self-confident.
bby—making friends who will pro-claim his virtues.
ief interest in life—to make more money this year than he made last year; to make more money next year than he will have made this year.
ental state—restless, and apparently lacking peace of heart; in an emo-tional morass over God, good, gold and glory.

Who is the above? He is the rich ung man who went running with aming countenance to Jesus—and agged himself away from Jesus in ing disappointment. At least, that is e way he appears to me. Of course I not know any more about him than u do. Look him up in Matthew 19 d Luke 18, and draw your own picture.

This wealth problem "has me licked." ne thing I can say with confidence: It easy for me to be charitable in my dgment of the very rich man. I do t envy him. He has a tremendous re-onsibility, and I am of the opinion that his great wealth were to come into y hands, I would make a mess of ndling it. I have never had any ambi-on to be rich, but there has never been time when I could not use more than e extremely limited amount in my ssession on any given occasion.

In 1927, a business man offered me e position of sales manager in his large jobbing outfit. (He must have been a poor "judge of horses.") At that time I was secretary of a Com-munity Chest. In substance this is what he said:

¶ "Charlie, how long are you going to continue in this charity stuff? You are making a fair living, but what about your future? What are you going to do in your old age? (I have often won-dered about that myelf.) Look at me. I felt I would have arrived in any year yielding net profits of $25,000. I got there sooner than I expected, so I raised the ante to $50,000. When I make $100,-000 a year for a few years, I am going to retire, travel, and have a good time. You can do the same. You will never get anywhere trying to help somebody else all your life."

¶ When I told him all I wanted was three squares a day, a couple of suits of clothes, a modest place to live in, and an opportunity to be of use to society, he called me a fool qualified by an in-elegant adjective. He drove a Rolls-Royce. I drove a modest little number. And everything else was in proportion thereto. I wouldn't swap places with him if I could.

¶ Men, I take it that the real question is what are we doing with that which is now in our possession—not what we think we would do if we had one hun-dred thousand, two hundred thousand, three hundred thousand, or what have you (or what have you not?). The acquisition of sudden or gradual wealth has seemed to effect a metamorphosis in character, but not always by a great deal. If we are stingy, tight, close, nar-row, with a few dollars, what reason is there to suppose we will be generous, tolerant, altruistic with many dollars? No reason.

¶ The two important questions are: How are you getting your money? and, How are you using it?

¶ Men go into business to make money. Being in business, they proceed by busi-ness standards. Business ethics and Chris-tian ethics often are in conflict. Within a block of one of the important churches of Columbus is a little slum section. Squalor and poverty are rampant. It has been reported to me (I have not verified the statement) that the hovels are owned by a member of that same church. Presumably he makes a profit at the expense of decency. Shall the church refuse his money on the ground it is "tainted"? Due to the complexity of our industrial life, the line between tainted money and sainted money is often pretty thin.

¶ A Community Chest in a Southern city refused to accept a check for a large sum of money sent unsolicited by a "pro-fessional" gambler. Did the Chest do right? This question was put to me: "Should a church accept money from a member known to make a neat profit from the ownership of property leased by his real-estate agent to a gambling outfit?" You answer the question.

¶ Day before yesterday, I heard a repre-sentative of the Board of Christian Edu-cation of one of our Protestant denomi-nations make the statement that the literal application of the Sermon on the Mount is impossible in our industrial sys-tem. That being so, what is the matter with our industrial system?

¶ What think you? Did Jesus mean that the rich young man should literally sell all that he had and give to the poor? Or did he say in effect: "Young man, you have succeeded as concerns contem-porary standards. A full life involves heavy sacrifices. How badly do you want it?"

Before My Class of Women

Colena Michael Anderson, McMinnville, Oregon

To say anything these days about capital, either by way of criticism or of approval, is to raise a storm of discus-sion. Perhaps your editor may feel it necessary to add a footnote saying, "We do not hold ourselves responsible for the opinions expressed here," but I do not see how we can study a lesson like to-day's and keep capital out of our discus-sion. It was not out of the discussion that Jesus had with the one who ran to him and kneeled to him and asked him, "Good Teacher, what shall I do that I may inherit eternal life?" It was the very crux of that discussion.

It would seem from the story that the key to eternal life is negation of wealth: "Go, sell whatever thou hast and give to the poor." It was too big a key for that young man to handle. Others since then, though, have handled it: Years ago Francis of Assisi, and in our day Kagawa. But does Jesus' command involve negation of wealth! Does it not rather involve the right use of it? To another of equal wealth he might not have said these words. The difficulty, I believe, lay not in this man's possession of wealth, but in his posessive attitude toward it. In order to correct this atti-tude Jesus saw that he would have to tear it out by the very roots. That man was holding the strings of his money-bag so tightly he couldn't touch the cross What he needed was to loosen his hold so that his hands could be free to lift his share of the world's weight.

And that is what is required of all of us. We who need not worry about

income taxes often feel that this lesson is not for us. We haven't much to sell, and if we did sell it, it wouldn't go very far toward the feeding of the poor. We comfort ourselves, therefore, with the thought that this lesson is for the other person, the person with much money. But, compared with some one else, each one of us is rich. The important question is not how much or how little do I have, but what is my attitude toward what I do have, what am I doing with it, how am I sharing my possessions?

And this, too, is the important issue for capital at large. To say, "Down with capital" is just as full of treason as to say, "On with capital as it is." E. Stanley Jones says, "We need capital, but we do not need it as we now have it." The slogan of capital has been "Competition"; the needs of today demands that it be changed to "cooperation."

To all of which we as average women nod our heads and say almost in unison, "But what can *I* do about it?"

Well, perhaps we can't do much, but we can do a little. Some of us can stop worshiping the golden calves of our own making, stop being proud of our possessions just because they cost more than the Jones'. Some of us can begin to share our possessions, or, if we have already begun, go on to further, deeper sharing. No, not necessarily through giving them away, but through using them with others in the place where they now are. I was amazed, even in our small friendly town, to find at a little neighborhood tea that women have lived near each other for two years and yet have not known each other.

At some time or another in the life of all of us we have had one thing that we lacked, one thing that held us back, perhaps even now still holds us back from full surrender and so from eternal life. It may not be great possessions. It may be pride or prejudice, indifference or procrastination or anyone of a number of similar characteristics. To us Jesus is saying, "Go, sell your pride and prejudice, go throw away your treasured grudges and that freedom and love which you receive from the sale or discarding of these things give to the poor. Stop being selfish hoarders, become sharing servers."

"One Thing Thou Lackest"

Drowned in deep tears
Came the sobbing cry,
"How shall I gain eternal life?"
Clear through the years
Still rings the reply.
"One thing thou lackest,"

The Master's eye
Was quick to see.
"Go, sell what thou hast,
Give to the poor
And follow thou me."

"But, Lord, what *I* own
Is of little worth.
How shall *I* gain eternal life?"
Crystal the tone
That resounds to earth,
"One thing *thou* lackest."

With kindly eye
He looks at me.
I know, yet I hold it fast;
I cannot endure
To let that thing free.

The Lesson Illustrated

No Retrenchment

Thou shalt have treasure in heaven (Mark 10:21).

Robert Carter, the publisher, loved to tell a story of a Scotchman, who came to New York a poor boy. When he had earned ten dollars by wheeling goods in a barrow, he attended at the church one evening a meeting called to pay off a debt. When subscriptions were asked for, the lad gave five dollars, which in after life he declared to be the largest gift he had ever made, because it amounted to one-half of his earthly possessions. This good man afterward amassed a large fortune, but a great portion of it was swept away in a fire. Shortly after, Doctor McElroy was going about, as was his yearly custom, collecting money for the various church charities; but he passed Mr. R——'s door, thinking that he would spare him the pain of refusing his usual gifts. Mr. R——met him on the street, and said, "You have not called on me yet for my subscriptions." "No," said the doctor, "I had not the heart to ask you, knowing how heavy your losses have been." "Retrenchment with me must not begin at the house of God," was the noteworthy reply. "I will double my subscriptions this year."—*Ram's Horn.*

Holding On

Sell whatsoever thou hast (Mark 10:21).

A little child was one day playing with a very valuable vase, when he put his hand into it and could not withdraw it. His father too tried his best to get it out, but all in vain. They were talking of breaking the vase, when the father said, "Now, my son, make one more try; open your hand and hold your fingers out straight, as you see me doing, and then pull." To their astonishment the little fellow said, "Oh, no, pa, I couldn't put my fingers like that, for if I did I would drop my penny." He had been holding on to a penny all the time! —*John MacNeill.*

Chains

And he . . . went away grieved; for he had great possessions (Mark 10:22).

The most helpless slavery lies in belonging to our possessions. Gold is good, but it may be made into a chain that will hold one a prisoner. Lands and houses may claim so much of their owner's time and labor that he is never free to live a happy, useful life. A bar account may grow heavy enough crush the soul that allows it the ch place.—*Forward.*

A Modern Instance

That hath left house, or brethren, sisters, or father, or mother (Ma 10:29).

I heard a clergyman tell this st of a Jewish maiden brought to Chr through his instrumentality. She liv with her mother, whose only daugh she was, in Germany. Her mother w a widow, and very well-to-do. At fi the girl kept secret from her mother h acceptance of the Christian faith. O evening she felt she could keep the sec no longer. She asked her mother to k her, which the mother did, wondering the request. It was the last embrace b tween mother and daughter, for at m night the clergyman and his wife we roused by the young girl, driven fr her mother's house, penniless. Wo was found for her to do; but, unfit for the battle with the hard world, s early succumbed. When her end w very near, the clergyman raising h head to put a glass of water to h parched lips, asked, "Are you happy Unhesitatingly came the answer, " happy!" Happy in giving up all th the world holds dear: home, a mothe love, wealth! Yes, in Christ.—*J. B. Grimes, in "The One Thing Lacking."*

Christian Efficiency

One thing thou lackest (Mark 10:2

Dr. Henry C. Mabie, for many ye secretary of the Foreign Missionary S ciety, said: "Our interest in missions the measure of our Christian charact our knowledge of missions is the m sure of our Christian attainment; o participation in missions is the measu of our Christian efficiency." Have t members of your class the courage frankly take stock of themselves, a honestly measure their Christian ch acter, attainment, and efficiency by t rule? Do they interestedly and inte gently participate to their utmost abil in study, prayer, giving, and servi The "peril of riches" pointed out our lesson does not exist for the Chr tian who honestly and intelligently i ministers his means as a good stewa for the extension of the kingdom God.

What's the Matter?

"A good practitioner, but an awfu poor diagnostician," said someone o certain physician. "If his patients do die before he finds out what is matter with them, he'll most likely c them."

That is the case with many Christi who look at the unparalleled needs mission fields. The diagnosis is "d culty" when it should be "opportuni and the treatment given is "negle instead of "faithful endeavor."

LESSON 8. MAY 22

OBLIGATIONS OF CHRISTIAN CITIZENSHIP

Mark 12: 13-17, 28-34. (Parallels in Matthew 22 and Luke 20)

[This lesson written by Ulyss Stanford Mitchell, M. A., Th. D.]

Devotional Reading for the Opening Service: Romans 13: 1-7

KEY VERSE: Thou shalt love thy neighbor as thyself.—Mark 12: 31

13 And they send unto him certain of
e Pharisees and of the Herodians, to
tch him in his words.
14 And when they were come, they
y unto him, Master, we know that thou
t true, and carest for no man: for thou
gardest not the person of men, but
achest the way of God in truth: Is it
wful to give tribute to Cæsar, or not?
15 Shall we give, or shall we not give?
it he, knowing their hypocrisy, said
nto them, Why tempt ye me? bring me
penny, that I may see it.
16 And they brought it. And he saith
nto them, Whose is this image and
perscription? And they said unto him,
esar's.
17 And Jesus answering said unto
em, Render to Cæsar the things that
e Cæsar's, and to God the things that
e God's. And they marvelled at him.
28 And one of the scribes came, and
ving heard them reasoning together,
id perceiving that he had answered
em well, asked him, Which is the first
mmandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:
30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.
31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.
32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:
33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.
34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

A Bible Message for Every Day

Monday. Earthly Loyalties. Mark 12:
-17. A coin bearing the stamp of a
overnment belongs to it. Likewise,
an created in the image and likeness
God owes highest allegiance to God.

Tuesday. Heavenly Loyalties. Mark
: 28-34. "The Christian can acknowl-
ge no ultimate authority but God; his
yalty to the State is part of his loyalty
God and must never usurp the place
that primary and only absolute loy-
ty" (Oxford Pronouncement).

Wednesday. Citizens of Two Worlds.
hn 17: 13-19. We have a task to do
id a place of service to fill here on
rth. When we have finished Christ's
rvice here, he has a place prepared
r us.

Thursday. Duties of Citizens. 1 Peter
13-25. The common welfare of hu-
anity must be our aim if we are to
honour all men" and "love the broth-
hood."

Friday. God the Founder of Gov-
nments. Dan. 2: 17-24. God reveals
us his will, if we will but follow him.

Saturday. Duties to Rulers. Rom.
3: 1-7. Civil government is ordained of
od—the rulers, God's ministers for so-
al justice; therefore, we as citizens
ould be obedient to the law.

Sunday. The Christian Citizen. Ps.
5: 1-5. It is our duty to be informed
tizens, striving for liberty, equality and
aternity—for all.

At the Threshold of the Lesson

"Unam omnium rempublican agnoscimus, mundum!" ("We acknowledge one all-embracing commonwealth—the world"!) So declared Tertullian, lawyer in Rome and minister in Carthage, who lived 160 to 250 A. D.

"We are," he said, "a body knit together by a common religious profession, by unity of discipline and by the bond of a common hope. . . We are brethren . . . one in mind and soul . . . all things are common among us but our wives." On giving Cæsar's to Cæsar and God's to God, he interpreted it to mean: "That which he commands to be rendered unto God is Man who has been stamped with His image, likeness, name and substance."

This early churchman defined for us the new citizenship as understood and experienced by the Christians of the first two centuries—a loyalty that superseded the state, yet recognized civic responsibility. Citizenship leaps across national boundaries and embraces all humanity into one world democracy.

This democracy waned to the vanishing point during the dark ages, reasserted itself in the fifteenth and eighteenth centuries, and is today in grave danger of being crushed between the radical extremes of Marxian Communism and Fascism. The doctrine of state totalitarianism has subjugated the church whenever it has gained control. "Old foes with new faces" are forever confronting Christ's church.

The lesson today is a timely study of the Christian relationship to fellow citizens and the world community. Jesus has given us the basic principle upon which to determine our course—"Thou shalt love thy neighbor as thyself."

The Lesson Before Us

I. A Trick Question. Mark 12: 12-15

The Pharisees and Herodians were not sincere in raising the question regarding dual allegiance to God and state. Their purpose was to appear friendly while gathering quotations to use against him. Their purpose, to trick, to embarrass, to ensnare in legal twaddle and sway public opinion against him by misuse of his words.

In this respect the Christians of 1938 and the church must face the tauntings of scheming exploiters. Reason—their nefarious businesses are opposed by the church as unsocial and evil. There are others perhaps partially sincere who, under the guise of patriotism, denounce an outright Christian as "yellow" and disloyal to the flag. They do not understand the meaning of the higher loyalty to Christian ideals and convictions.

II. A New Rule of Citizenship Mark 12: 16-19

Jesus' questioners had thought their query a certain trap. If he replied in the affirmative, he would be admitting Cæsar's superiority over Jehovah. If he answered in the negative, they could prosecute him as a traitor. Much to their surprise, he answered neither, but instead announced a new principle of citizenship, which even his critics could not refute.

"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. *Deductions:*

1. In material things such as money bearing the government imprint and necessary laws, the state is absolute.

2. But man, who is made in the very image and likeness of God, is subject first of all to his Heavenly Creator. Jesus taught that every human being is by creation a child of God, and those confessing Christ as Supreme are children also by redemption. God then, by a twofold act has prior claim upon the Christian citizens. Let us see how this works out.

3. A country's money, factually, belongs to the government. Similarly, a Christian, stamped with Christ, belongs to Christ.

III. The Love Motivation
Mark 12: 28-34

1. **Our Relationship to God:** By virtue of their sonship with the Father, he said, "The Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

This cannot be interpreted to mean anything but absolute loyalty to God. The Creator is to be recognized as the supreme Universal Sovereign, the Ruler over nations. There can be no puppet rulers in the Kingdom. No state can claim full autonomy over her subjects. As no state in the union can supersede the laws of the Republic, neither can a nation make prior claims upon the person of her Christian subjects.

This interpretation is quite in line with Chief Justice Hughes' minority decision, handed down in the trial of Professor Macintosh, who found it impossible to pledge himself unconditionally to fight in any war in which the country should become engaged. Mr. Hughes, a stanch Baptist, believes that the state has no authority to coerce the individual in such a case. He declared: "But, in the forum of conscience, duty to a moral power higher than the state has always been maintained . . . one cannot speak of religious liberty, with proper appreciation of its essential and historic significance, without assuming the existence of a belief in supreme allegiance to the will of God."

Love for Christ and the Kingdom, then, lifts one's code of conduct to a higher level and sharpens the conscience to discern good from evil, human from superhuman and secular from sacred.

2. **One's Relation to Neighbors:** Those who do not understand the higher loyalty fear any reservation of loyalties to the state smacks of anarchy. Not at all! "The love of God constraineth us." Man-made laws represent a minimum of righteousness — God's ethical standards, the maximum toward which we strive. There is an unwritten law of righteousness in the conscience of the conscientious Christian.

"Thou shalt love thy neighbor as thyself," exceeds all legal codes from the beginning of civil government. The love principle properly understood must carry over into all citizenship relations. Irenæus wrote, in the year 180 A. D., "As long as anyone has the means of doing good to his neighbor and does not do so, he shall be reckoned a stranger to the love of the Lord."

Dionysius, prior to 200 A. D., declared: "This practice has prevailed with the Roman Christians from the beginning, to do good to all the brethren in varied ways." Theophilus (about 180), "With Christians dwells self-control, self-restraint is practised, monogamy is observed, chastity is guarded." Athenagoras (177 A. D.) lays stress upon Christian non-resistance: "Among us you will find uneducated persons and artisans and old women, who when struck do not strike again; when robbed they do not go to law; they give to those who ask of them, and love their neighbors as themselves."

Are these same Christian qualities practised by the members of your church? Of your class? Are we in danger of losing our Christian distinctives? By the parable of the Good Samaritan, who did Jesus teach is our neighbor?

IV. A Christian Citizen Faces the World

At this stage in the lesson, it is suggested that the teacher, with the help of the class, list on the blackboard what ought to be a Christian citizen's attitude in regard to:

1. *Local politics* and law-enforcement agencies.
2. *Relation to his employer,* or employees.
3. *Underprivileged classes,* slum areas, juvenile delinquency.
4. *Social ills,* such as the modern tavern-saloon,gambling, industrial exploitation, loose morals in schools or community.
5. *National and world affairs.*

All too many seem to regard citizenship as a privilege which is peculiarly and inalienably ours by virtue of our doing nothing at all but being born! In a discussion of citizenship we should stress the positives. Good citizenship involves participation in elections; knowledge of current legislative movements; participation in creative work on the part of all; and a readiness to devote the necessary time and thought to projects for the betterment of humanity.

V. Christian Ethics Hard Pressed

Clear-thinking Christians can be of invaluable help in preserving our civil liberties and democracy. Shallow and opinionated persons only add to the confusion and are a liability. A prominent Baptist minister recently declared: "Christianity finds itself desperately at odds with opposing social philosophies. Under capitalism its ethic of love is denied by the overwhelming dominance of the acquisitive profit motive; under Communism it is outlawed as an enemy of the state; under Fascism and Naziism it is both refused freedom and action and utterance within the nation and is denied a universal God."

Democracy is dependent upon religiously motivated citizens to find a safe course between these conflicting philosophies. The Christian's duty to the state is inescapable. He must demonstrate a patriotism so fine and true as to be above reproach, but his conscience must be left untrammeled.

The very idea of the power and right of the people to establish government presupposes the duty of every individual to obey the established government (George Washington).

You are a politician devoted to you Cæsar, your party, your cause. It right and justifiable. A good caus needs a good servant. But are you gi ing as much time and thought to t service of your God as you are to t service of your party; or are you sa ing, as a Senator of the United State is reported to have said, that the Golde Rule has no place in politics? You a a student, devoted to your work, yo play, your hopes and ambitions. It right and inevitable that this should so. Render to these ends all that their due. But are you, on the sam terms of unconstrained and happy lo alty, consecrating these academic aims the service of your God, and translatin your privileges here into ways of reli ious service? (Francis G. Peabody).

VI. Our Dual Allegiance

My Lord	*My Country*
"I pledge allegiance to the Christian flag, and to the Saviour for whose kingdom it stands; one brotherhood uniting all mankind in service and love."	"I pledge all giance to the fl of the Unit States of Ameri and to the Repu lic for which stands; one natio indivisible, wit liberty and justi for all."

Practical Questions for Class Discussion

¶ Why have Baptists always taug separation of church and state?
¶ What serious elements or possibiliti of conflict between church and sta do you note today in the Unit States?
¶ What are the dangers to the spiritu life of the individual and socie in regarding the state as the fi and absolute object of loyalty?
¶ Should a student who is conscientious opposed to war be compelled to ta military training in state schools?
¶ Why is "soul liberty" necessarily Baptist tenet?
¶ What can our class do to make a b ter community?
¶ Where can dependable information secured concerning various issues

Other Material for Lesson Preparation[1]

1. *Church, Community, and State; World Issue.* Oldham. 25 ce
2. *Christ and Social Change.* Daws $1.50.
3. *Church and State;* a Foreign P icy Book. 25 cents.
4. *Education for Citizenship.* C $2.00.

[1] These books may be secured from Philadelphia headquarters, or any of branch houses.

A packet of free pamphlets may be sec by writing the Social Education Division, 1 1703 Chestnut Street, Philadelphia.

Teachers' Helps

In the Men's Class

arles C. Stillman, Columbus, Ohio

SERVING THROUGH CHRISTIAN CITIZENSHIP

rl Brinkman (*Recent Theories of enship in Its Relation to Govern-*) brings out the idea that citizen- as a personal matter preceded enship as a territorial matter. In an society, the citizen had rights ist the community, and duties rd the community. In international "the modern nation state" has e to prevail. Under the ancient an law, personality was basic over icile.

fficulties and confusions in the social vior of citizens arise to a consider- degree because of the placement of nasis—shall it be upon personal is involving liberty and rights, or political status involving public obli- ons such as taxes and military ser- ? Of course, our conception of enship combines both of these ele- ts. How to reconcile them is what es the fuss.

ne Pharisees and Herodians who t to Jesus with the question about Roman coin (probably a denarius) eciated the involvements of politics, they wanted to entrap the Master. eems to me that Jesus' answer is ttifully explained by Dr. T. C. Hall: ou avail yourselves of the secular ernment, hence acknowledge its law- authority." Jesus laid down a ciple. Give to government its due, give also to God the things that are 's. In the presence of any great ciple, conscientious and fearless in- retation is always called for.

have a Quaker on my teaching staff. would not bear arms in war, but he ld do clerical work in a govern- tal bureau engaged in promoting the For many years I have known a who believes in freedom of speech rdently that he would defy the state go to prison rather than yield one in defense of what he thinks is of e account than political status, ely: personal status and liberty of ch. I know a United States Senator was a newspaper man during the od of federal prohibition. Before nibition, he used liquor moderately. ing prohibition he never drank. He nly felt his obligation toward the laws his country, and lived up to it. In and-grant college, a student said it against his conscience to engage in tary training as required of all male lents except for reasons of conscience ealth. He was not connected with a gious body presumed to be committed itionally against such training. Faced n expulsion for non-compliance, he ndoned his conscience and his scruples (if indeed he had any). Very careful interpretation by each of us is absolutely essential as we think of those words of Jesus so often quoted: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

I was a bit puzzled at the Key Verse chosen for a lesson in Christian Citizenship. Why choose, "Thou shalt love thy neighbor as thyself," rather than the verse about rendering unto Cæsar? Trying to think it through, I came to the conclusion that the text was very appropriate. It is the business of the state to uphold law and order, to promote the welfare of citizens, and to surround individuals and groups with constructive measures designed to insure justice, without discrimination, and to afford democratic opportunity for seeking peace and happiness. If that is so, the observance of good, neighborly relations (loving thy neighbor as thyself) constitutes citizenship of a high order.

The World Conference on Church, Community and State, assembled at Oxford in July, 1937, seemed to support this idea. I quote from the Conference's report on Church and State:

> If as Christians we are deeply disquieted by the political development of our age and our time, we have to acknowledge a large share of responsibility. We have not lived up to the Word of our Lord, "Ye are the salt of the earth and the light of the world." We have not expressed our faith in the redeeming cross of Christ in terms of our social relations. We have accepted without clear protest existing social divisions. In like manner we recognize that churches have at times substituted for the true totalitarianism of Christ, which requires that every activity and every relation should be subject to the will of God, a forced totalitarianism, political in character. They have too often been far more concerned for their own security and prestige in this world than for fulfilling their Lord's commission and serving mankind in the spirit of self-sacrificing love. . . It is true that our Lord told his disciples to render to Cæsar the things that are Cæsar's and to God the things that are God's. But it is God who declares what is Cæsar's. Therefore, whatever the choice may be, the Christian must always, whether as a member of the church or as a citizen, obey the will of God.

Before My Class of Women

Colena Michael Anderson, McMinnville, Oregon

The United States is known to the world as a Christian nation, and yet every day our newspapers shriek with headlines that belie this fact. A recent local editorial quoted, "11,443 murders in one year in America!" Surely this can hardly be thought of as fit statistics for a Christian nation. If one were to read only the headlines "America the Beautiful" might readily become "America the Odious," and our lovely song be turned into:

> Oh, odious for racketeers,
> For gangsters' crimson crimes,
> For wickedness that fosters fears
> Unknown to other times.
> America! America!
> How say you Christian land,
> While vicious men and criminals
> Are found on every hand?

We don't like this parody, but the thought expressed is the thought of not a few of the people of non-Christian lands. I remember the letter sent a few year ago to the Chinese consul in San Francisco. It was from his sister and she wrote: "Brother, I have just been reading the American newspapers which you have sent. Please come home soon. I shall not rest until you are again safely back from that lawless country."

One of the biggest handicaps to the work of American missionaries in a foreign land is America herself. Servants often express their fear when missionaries go on furlough. When we were leaving for America our amah (how we wonder where she is now) said to me: "An-sz-moo, I've heard about the kidnapping in your country. Please, please, be careful never to let these precious children out of your sight."

With the exception of two incidents I have known greater fear from United States criminals in Chicago than I ever knew in China. In both the incidents referred to I soon found my fears were groundless, but the fears I experienced in Chicago have not yet been disproved or allayed.

From all this we see what an extra challenge comes to those who would keep America the beautiful! As Christian citizens we must earnestly pray God to mend our every individual as well as social flaw. As individuals we must confirm our souls in self-control and see to it that our own personal liberties are all within the law.

The fundamental law of all growth and progress, of all release of sins and salvation is "Begin in Jerusalem, then unto all the nations" (Luke 24:47). Beginning with myself, the precepts for Christian citizenship must find lodging in my heart before I can hope for their spread in my community and into my country. Some months ago a lower court of Oregon decreed that slot-machine games were games of skill rather than of chance, which, of course, legalized these games. A certain Sunday school class of men thought differently and attempted to free their own city from these machines. They initiated a petition against them. But nothing came of that

petition. He who initiated it said, "Well, if the men can't do anything, I'll take it to the women. They're my last hope."

"That's a compliment," I said, "but unless each woman gets these machines on her conscience the women won't help either. The trouble is that the Christians of this town are not individually aroused over these gambling devices. Your petition did not register 'at Jerusalem.'"

One can almost hear the unspoken thoughts of some of these Christian citizens who did not take that petition seriously. They run like this: "Why get so bothered about this business? It is a harmless pastime. I never play them myself, of course, but I've watched and they're not so bad. But, aside from that, I've got enough to do trying to get my tithe in to raise the church mortgage."

Fortunately now for our youth, the supreme court of our state has outlawed these as games of chance.

One of the instruments through which we voice our ideals is our vote. Sometimes I wonder how many Christians know the value of their vote. In the hands of an unscrupulous man, a vote is a vicious thing. In the hands of a scrupulous but indifferent man it may be equally vicious. In the lesson of two Sundays ago we hear Jesus say, "He who is not against us is for us." When it comes to a vote the opposite may be true, "He who is not for us is against us." Without one's assent the opposite side has one more vote in its favor.

Democracy is a beautiful word. Men have given their lives for it. But the machinery of democracy is frequently an unwieldly affair. It takes all of us and the best of each of us to make it turn out a civilization that will keep America the beautiful, crowned "with brotherhood, from sea to shining sea."

The Lesson Illustrated

Thou shalt love thy neighbor as thyself (Mark 12:31).

What a touching story that is which tells us about the Moravian missionary who went to tell the story of Jesus to the depraved people of the West Indies Islands, but whose best efforts were rejected, until he gave himself up as a slave, to serve like the rest of the men whom he hoped to reach. Day by day he went out to the same hard tasks. He shared all the hard things that came to them. He suffered the sting of the lash, just like the rest. He came in at night just as weary in body as they did. now he could reach their hearts. he told them the story of the Christ gave himself for them, and they redeemed.—*Earnest Worker.*

Thou shalt love the Lord (M 12:30).

Robert McAll, when he stood in streets of Paris, beginning his miss among the French, could only speak sentences in the language of the pe but those two sentences were pulsa with the very life of the people spirit of the gospel. They were th "God loves you" and "I love you *Unknown.*

And to God the things that are G (Mark 12:17).

No one, in the name of patriot must tyrannize over the central all ance of your life and mine—an allegi to the God of Christ. In that allegi is the secret of the highest citizen To God and not to any man or na belongs the worship of our souls. God and not to any man or na belongs the loyalty of our conscien —*Noran Wallace Twiddy.*

LESSON 9. MAY 29

LIQUOR'S EFFECT UPON WORKING EFFICIENCY

Dan. 1: 8-16, 19, 20; 1 Cor. 9: 24-27

[Prepared by John W. Elliott and Mitchell Bronk]

Devotional Reading for the Opening Service: 2 Peter 1: 5-11

KEY VERSE: Every man that striveth for the mastery is temperate in all things.—1 Cor. 9: 25

Daniel 1: 8-16, 19, 20

8 But Daniel purposed in his heart that he would not defile himself with portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

1 Corinthians 9: 24-27

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

A Bible Message for Every D

Monday. Physical Efficiency. Dan 8-16. It cannot be gainsaid that most wonderful thing of all God's c tion is man's physical body. How c ful should we be not to harm, wea or derange this delicate and marve mechanism, careful to keep it in g working order.

Tuesday. Mental Excellence. Dan 17-21. The fields of literature and are strewn with the wrecks of ge caused by strong drink. Often haven't known that they were wre for alcohol destroys one's power of l est self-appreciation; causes meg mania.

Wednesday. Spiritual Mastery. 1 9:24-27. Paul's body, we underst was not a vigorous one; but even so knew that it had tastes and passions could easily work his soul's ruin.

Thursday. Self-Control and Ser Rom. 13:8-14. It seems to me that s Christians I know have no time Christian service, they are so occu with "strife and envying" and som the other things that Paul has in m here. If you hold yourself in f these things, you can let yourself ot good works and the Kingdom's adva ment.

iday. The New Life Standard. eter 4:1-11. How deplorably are st's standards neglected, and even emned, in our contemporary life? ! what happens when men live, and willing to be judged, "according to in the flesh."

turday. Self-Denial for Others. or. 8:1-13. Does not Paul mean selfish worship is no worship? Such ct performed to the spiritual harm ne's brother is anything but worship.

nday. Temperance and Personal iency. 2 Peter 1:5-11. It is but a t catalog of virtues that is given but their possession should make man a new man; should make him to do much and do it well; should e his "calling and election sure" 10).

t the Threshold of the Lesson

he Daniel incident is all the more ropriate as a temperance lesson use he and his companions were ng. The hope of the temperance e is always in our boys and girls. our temperance work must be con- rated upon them; especially now the devil through slick advertising every sort of propaganda is trying to get them to cultivate the drink t.

nowledge of the terrible harm of ng drink is important, particularly the young. But there is no reason anyone should be ignorant nowadays he deleterious effects of the narcotic ons—of which alcohol is one—on and mind, and soul. The litera- both scientific and popular, is volu- ous and accessible. Our Society ishes some of this material free.

nformation, however, is not enough. women and children must be ngthened against this evil with high s of bodily purity and health, with rous moral principles, with sanctified s, shall we say, with "the whole our of God."

The Lesson Before Us

I. Daniel

e was not what you would call a dy-goody. He belonged to the an aristocracy. He was, we may sup- , a lively, popular, outstanding young w among his companions. He ld be represented today by an all- d leader at one of our big colleges, he favorite of a social group or large oration's office force.

e had more than ordinary good se. Having learned the value of erance in eating and drinking, he ted on keeping up his temperate men. It doubtless included other gs conducive to good health—exer- enough sleep, control of his pas- s, etc. We shall consider three ele- ts in the story of Daniel that seem orrespond to similar features of our ent-day American life.

II. "Purposed Not To"

"And the king appointed them a daily provision of the king's meat, and of the wine which he drank" (vs. 5). "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank" (vs. 8). Such conduct on the part of Daniel was nothing short of defiance. Remember that he had been brought captive from his native land. He might have spent his days at hard labor under a cruel master, but he had been selected, along with other promising young men of his race, for a special training, after which he was to render a high type of service to the leaders of the nation.

His future was promising; and he might have excused himself for many deviations from the path of right living on the ground that he was following the orders of the king, and could do nothing about it. But he chose to defy the king and honor his conscience in obeying God, "King over all!"

In spite of the fact that we have no king in our land, there is a marked similarity between then and now. We do have an administration, a government, elected to office by the will of the majority of the people voting. Federally, this administration heads up in the President. To him and his party in power we look for guidance. For the time-being, at least, the government is the king. This is the way in which a government "of the people, by the people, and for the people" works.

III. Here in America

Now the "king" tells us to partake of his wine. Of course the government does not force anyone to indulge, but it does not hide its deep interest in the revenue it expects to get from the traffic. The more the people of the nation drink, the more revenue the government will have to spend. Thus there is a real appeal to the citizens to drink.

Furthermore, the State governments and the local governments add their appeals, for they, too, want a share in the profits of the enterprise. In some States the profits from the liquor trade have been assigned to certain socially valuable services rendered by the State —such as unemployment and old-age relief, and support of the blind. Thus one is urged to drink for the sake of the federal budget, for the relief of the aged, the unemployed, and the blind.

But there are many Daniels in this nation, who have purposed in their hearts that they will never defile themselves with the liquor offered them by the "king." How long these modern Daniels will be able to hold out against the pressure, and what their contribution to social and political welfare may be, are questions that remain to be answered in future years; but at the present a host of good citizens are defying the "king" in the matter of liquor.

IV. Daniel Refuses Their Training

The type of service for which Daniel had been selected was of a very high order and called for a particular kind of training. For this training the king had established a school, in close connection with his palace. The best-known methods of education were employed, and the most skilful educators engaged, to direct the training of the young men who later were to "stand before the king." No cost nor care was spared. From long experience the leaders had discovered the best plans for this school.

One can easily imagine the surprise when Daniel and his three friends asked that the regular curriculum be changed to suit the ideas and habits the young men had brought from their homeland. The leaders showed good judgment by consenting, and for the entire three-year period of training.

V. And Here in America

We too have Daniels "and his friends," right here in America, who are refusing to accept the educational program of the friends of liquor. From every side the person who wants to keep free of liquor is attacked. If he attends a motion-picture show, he is likely to see something on the screen that will invite him to indulge in liquor. If he reads a newspaper or magazine, attractive advertisements set forth the merits of many brands or whiskey and beer. If he turns on his radio, the program at some time during the evening will call him to the "cups." If he visits friends, he may be enticed to sample "the best brands." If he goes to a hotel for a meal, drinking at many tables suggests that he do likewise. If he drives into the country to enjoy the scenery, he will find that much of it is obstructed by large billboards, shouting their commendation of all kinds of liquor.

Nevertheless, a great host of our people have not yet bowed the knee to the liquor lord. They have "purposed in their hearts" that no high-pressure advertising shall make them defile themselves. In their development of "sales resistance" they have been aided by the increasing number of arrests for drunkenness.

It should be said that there are some newspapers and magazines that refuse to accept liquor advertisements. One of the largest advertising firms in the country has maintained its policy of refusing all offers from liquor dealers. They know the power of the press; they know, too, the power and the danger of strong drink.

VI. Daniel's Faith in God Strengthened Him

No man could have done the things that Daniel did in his own strength alone. He defied the order of a king who had conquered the entire world. He set his wisdom above that of the best

educators of the land. The rest of the story explains the source of his strength.

Daniel knew that he was a servant of God; and that he could have communion with that God. As he looked toward Jerusalem, he felt the presence of his God with him there in Babylon. It did not require three years of preparation before he could stand in the presence of his God, but it did require a lifetime of loyalty to him and his way of life, if he were to continue to enjoy that blessed fellowship.

This realization gave him strength to resist the best the king and his helpers could do to make him conform to a civilization that was not in keeping with his religion. Like Paul, centuries later, Daniel had a high respect for the body and for the life that dwells therein. In obeying God, he served his fellow men effectively.

Can it be that the people of our day who are defying the government in rejecting its attractive appeals to use liquor, are motivated by the same faith in God and respect for man that strengthened Daniel in the long ago? There are some who feel that this is the fact. Further, they believe that only a deeper faith in God and a higher respect for man will rescue those who are now in imminent danger of falling victims to the lure of strong drink.

Practical Questions for Class Discussion

¶ If you live in a State that runs its liquor business, as Pennsylvania—where the writers live—what are your feelings, about participating in this business?

¶ One hears it remarked that in the repeal of the Eighteenth Amendment the temperance forces have been completely routed. What do you think?

¶ What are the attitudes of local authorities toward the liquor traffic? If these attitudes are not conducive to decency, what should this class do about it, if anything?

¶ What has been the experience of your community since the return of the legal liquor traffic in regard to arrests for drunkenness? For driving an automobile while intoxicated? For disorderly conduct?

¶ It was promised that the saloon would not return. Nobody wanted it. But in some communities the new saloon is worse than the old one ever was. What is the experience in your city or town?

¶ Do you think that religion should play any part in this question, as it did in the life of Daniel? In other words, does a Christian have any greater obligation to leave liquor alone than a person who makes no profession of faith in Christ?

¶ Does the church as an organization have any responsibility to aid in the fight against the legal liquor traffic? If so, what should be its program?

¶ Suggest measures that you think the church might take against the liquor traffic. Your own local church—your denomination—the church in general.

Notes and Comments

In Wagner's "Parsifal" the wicked Kundry stands under the tower of the mystical palace and begs Parsifal to come down to her, if only for a moment. The knight replies, "If I should do so it would be damnation for both you and me." The temptation of the bad habit, of the low taste, of the gross appetite will be ever inviting us to just a brief dalliance, a half-hour of fun, a step aside from the path of rectitude—*a sip of the wine cup.* Total abstin with a strong emphasis on the "to is our only salvation at such times.

A narcotic poison the alcol drink has been called in the foreg discussion. It should always be sc ferred to in temperance talk. WI and beer are not beverages, but poi to be put in almost the same categoi strychnine, arsenic and chloroform. is alcohol a stimulant, but rather a pressant, of the nerve centers; it cl or paralyzes their activity and brain trol. This may be learned from a simple experiments in a physiolo laboratory. Let us unmask King A hol; rob the wine-cup of its conv associations.

Teachers' Helps

In the Men's Class

Nathan Pierce, Jr.

It is constantly asserted that in the olden times, especially in antiquity, wine and the various alcoholic beverages were looked upon as harmless, innocent drinks; that they flowed as freely as water. Classic literature is partly to blame for this view; its writers, like many literary men and women today, often sought in alcohol an artificial inspiration. But strong drink has left a trail of folly, disgrace and woe through all the ancient, as well as modern, literatures; while even the oldest moralists never failed to stress its harm.

The opponents of temperance are never tired of referring to the New Testament, to the fact that Jesus made wine at Cana of Galilee, that Paul countenanced its use; and to the habits of some of our saintliest historical personages, like Washington; or even to some of our old-time Baptist clergymen. But this sort of argument, as applied to the fight against alcoholic drinks today, does not interest me at all. It is not to the point. The general teaching and attitude of Jesus and these men is what I want; and nothing is more certain than that they in our time would have been "bitter-enders" with us of the temperance cause, in our fight against strong drink.

The general attitude of mankind toward strong drink has gradually altered. There are reasons for this change of opinion. For one thing, we pay more attention than our forefathers did to the care of the physical body—regard such care as a religious duty—and fight against the things that work it injury. Drink and drugs keep their users chronically quarrelsome, querulous. Their bodies, also, and their clothing are oftener than not bruised and torn, and so needlessly! Strong drink renders the eyes, that, according to Jesus, ought to b light of the body, the life's refle bleared and dull. Then, too, the plexity of modern civilization m intoxication a greater social h against which society must protect i Whether we like it or not, per liberty is being restricted. In one Christianity does that; in anothe changed social order.

The Christian's attitude toward in perance is different, and necessaril from the non-Christian's. This should never be overlooked in our cussions of the subject. As Jesus' lowers we are everlastingly conc for the welfare, temporal and spir of our fellows; negatively to pr them from all sorts of evil, and tively to help them into a higher through Jesus Christ. Our own t —lusts—may not for a moment be sidered when they come into conflict the well-being of others, especially less fortunate in will, intelligence, worldly endowments than ourselve Cor. 8).

The arguments made use of by p who insist upon their right to indul these questionable things and h who insist upon "personal liberty, not appeal to us at all, or seem t most strange. Theirs is the selfish social, or antisocial point of view; the Christian.

Here also is the reason why w Christians must fight this battle ag the narcotic poisons: because it i battle of the Christ who came to men a more abundant life and to them from sin and sinful things. social reformer may fight for ter ance for a number of worthy rea the Christian's highest motive is t the will of his Master. And wha makes it harder for men to keep tr God, to come to Christ and be fa to him, must be fought down.

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

One need of the present day is the ting of discipline back into life."—*Stanley Jones.*

Years ago in the study hall of Buf-o's old Central High over a hundred ls were gathered waiting for dis-ssal. It was near examination-time, l we had had a long, hard day. We re restive, fidgeting with our hair, ribbons, our buttons. Compacts and sticks, finger-waves and deep red nail mel, zippers and clasps were un-own, but talcum tucked into handker-efs, hair loosened into pompadours, oks and eyes, and brooches had their n temptations. And always there re bits of mirrors into which to steal surreptitious glance, bending many ys to keep it surreptitious. Then, too, re had just been introduced the new l of fuzzing up one's hair, roughing from the ends (some of you who ed before the era of permanent waves l know that process).

Through an unspoken agreement all ls were unanimous in making this the ur for such freshening-up. Besides se personal matters we were dropping oks and pencils, we were twisting and rning in our seats, and with every rn the seats squeaked their protest. e were whispering in undertones and ertones. The room was in a hubbub. In front of us stood our study-room cher; one of those teachers whose arness was an inspiration and the emory of whose influence remains a elong benediction. She, too, had had long, hard day. Lines of weariness owed on her face. Her hair was not tidy as it had been in the morning; r white turn-over collar was crumpled; her sleeve was a smudge of chalk. e stood before us, silent, motionless. all the confusion, she was the one bit poise. In all that desert of restless-ss, she was the one oasis of calm. She l not clap her hands; she did not raise r voice; she merely stood there and ited.

One by one the girls became conscious her waiting, conscious of her calm-ss. One by one we responded to her ise. Our hands left off their flutter-gs; our bodies relaxed against the cks of our seats. Our minds forgot oks and hooks and looks. Like wind oving on to distant fires confusion elted into quietness.

When the last girl had come into the cle of calmness our teacher spoke, and er her face came not so much a smile a glad light:

"I've been waiting for this; waiting r you to fold your hands, to forget all e little things, to bring yourselves under ntrol before you leave. There is chalk my dress, I know. My hair is almost wn. My face and hands need wash-ing; but, see! I'm not minding that. For this one moment before my day here is over, I want to be master of all these things and I want you to share this mastery. Let us now have a moment of quietness together."

And we had it. For that minute there was not a sound except the ticking off of those quiet seconds. When, after the minute was past, some of us had stamped upon our souls the strength and beauty of a life that had at its center self-discipline.

I've forgotten what the examinations of that week were. Long ago the names of the coming term's new courses that were appalling me have slipped my memory. My pompadour comb that had been claiming so much attention has drifted out of my ken. The names of all but half a dozen girls in that room are now lost to me. The building in which we sat is no longer there. But the demonstration of self-control which that beloved teacher gave has not only stayed with me but year by year has gathered unto itself new memorials, for I've told this incident to many different groups, and every now and then in the midst of varying confusions I hark back to that moment and as tribute to its memory my hands leave off their flutterings; my body relaxes; my spirit soars to a high, far place of calm.

One year a senior, by chance, found out the date of this teacher's birth. She shared her knowledge with the class, but somehow the news did not reach me in time. Among the flowers which covered the teacher's desk on her birthday there was not one from me. For days after that regret dragged on my heart. Had I but known I should then have given her her favorite flowers, pansies. Now I'm too far away to give them to her in person, but if pansies are for thoughts, then perhaps we may say that thoughts are pansies, and today I lay this little bunch picked from my garden of memory in her lap. With it, like one of those lace-paper frills around an old-fashioned bouquet, go my thoughts and wishes for all of you who share with me memories of pre-compact, pre-permanent wave days.

I know you are saying with me what E. Stanley Jones, said, "One need of the present day is the putting of discipline back into life." I know that you are praying with me not only that we ourselves may develop more and more self-control in all things, but that we may be given wisdom so that we may lead our children and all young people into the knowledge of the satisfying beauty of self-discipline.

The Lesson Illustrated

Would not defile himself with the portion of the king's meat (Dan. 1:8).

A news item in the *New York Times* tells of a school-teacher in South Dakota who recently returned her July and August old-age-assistance checks to the State Social Security Director. At the same time, she asked to withdraw her application for old-age pension, because she didn't like the source from which the money came. She wrote the Social Security Director that there had been another crop failure in her community, and that it would be hard for her to get along on what she had, "but," she said, "I feel that I would rather go hungry and cold than live on money that is a part of the liquor tax." She stated she had taught school for many years and could not bear to think that her acceptance of such money might have a bad influence on some of her former pupils. She had thought that the appropriation for the pension "would come from some other source." "Fanaticism!" is what we hear some a-shouting. Well, it's the kind of fanaticism that the world needs today! As we view present conditions we need as never before both men and women who can neither be bought off nor begged off nor frightened off from the eternal right.—*Alabama Baptist.*

I keep under my body and bring it into subjection (1 Cor. 9:27).

Instead of the British habit of afternoon tea, which was beginning to gain favor in American cities, it is becoming "the thing" for men and maidens to step into an eating house in midafternoon for a glass, or two—or three!—of some beverage of high alcoholic content. The results are beginning to register. Opposite The Methodist Book Concern one afternoon, two girls were observed laboring up the avenue, one of them so much the worse for liquor that her companion had difficulty to keep her moving in the right direction. The cocktail hour is the prep. school for young drinkers. There is nothing to warn them of the danger into which they run. For, as Dr. Charles H. Mayo has said, three out of ten persons who indulge moderately in alcohol beverages form the habit of inebriety and cannot let go.—*New York Christian Advocate.*

And the countenance of the children that eat of the portion of the king's meat (Dan. 1:13).

I saw a picture once entitled "The Beginning and the End," by George Taylor, Australian artist. On one side was a small boy lifting a jug of beer to his lips. On the other an old man —the boy grown old in sin—drunken and ragged. And I kept thinking of what wise men had said about it; the Hebrew Solomon: "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright, At the last it biteth like a serpent and stingeth like an adder"; the Greek Xenophon: "Temperance means, first, moderation in healthful indulgence and, secondly, abstinence from things dangerous, as the use of intoxicating wines."

An Order of Worship Service

(Intended as a Suggestion)

OPENING MUSIC. Piano, organ, or orchestra. The pieces should be spirited enough to quiet the confusion, but sufficiently sober to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, followed by the Lord's Prayer (in unison).

HYMN. Suggested: "Who Is On the Lord's Side?"; "Come, My Soul, Thou Must Be Waking!"; "Praise, My Soul, the King of Heaven!"

RESPONSIVE READING.

Superintendent. Praise ye the Lord! Both young men and maidens; old men and children:

School. Let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven.

Superintendent. Honor and majesty are before him: strength and beauty are in his sanctuary.

School. Let thy work appear unto thy servants, and thy glory unto their children.

Superintendent. And let the beauty of the Lord our God be upon us;

School. And establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Superintendent. That our sons may be as plants grown up in their youth;

School. That our daughters may be as cornerstones, polished after the similitude of a palace:

Superintendent. Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem;

School. And Jerusalem shall be called, A city of truth; and the mountain of the Lord of Hosts, The holy mountain.

Superintendent. And the streets of the city shall be full of boys and girls playing in the streets thereof.

School. I write unto you, little children, because ye have known the Father.

Superintendent. I write unto you, young men, because ye have overcome the wicked one.

School. I write unto you, fathers, because ye have known him that is from the beginning.

All. The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

HYMN. Suggested: "Still, Still with Thee"; "Dare to Be Brave, Dare to Be True"; "Encamped Along the Hills of Light."

SCRIPTURE READING. Suggested: John 15:1-14; Philippians 4:4-13; Hebrews 6:1-11.

SPECIAL EXERCISES, such as birthday offering, missionary, evangelistic, or temperance talk.

HYMN. Suggested: "Jesus, Keep Me Near the Cross"; "My Hope Is Built On Nothing Less"; "I Would Be True"; "'Tis So Sweet to Trust in Jesus."

PRAYER (by one of the teachers, or the pastor).

CLASS PERIOD.

CLOSING WORSHIP.

MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

SECRETARY AND TREASURER'S REPORT.

HYMN. Suggested: "Sowing the Seed in the Early Morning Gray"; "O Jesus, I Have Promised"; "One More Day's Work for Jesus."

BENEDICTION. Mizpah, or Numbers 6:24-26 (in unison).

Children's Day

June 12, 1938

"The Children's Tribute"

)UR Children's Day service, "The Chil-ren's Tribute," provides a simple but ffective setting in which the children may hare with parents and friends some of he things they have been doing in church chool. The Queen of Children's Day, hrough her heralds, summons the children to her court, and they come joyously, not only from our own land but from other lands as well, to help build a service of praise and worship.

A sample program has been mailed to every Baptist school. If you did not receive your copy, fill in and mail the coupon below, and one will be sent to you.

Children's Day is The American Baptist Publication Society Day. It is the one day in the year when, by arrangement with the Northern Baptist Convention, church schools are asked to send their offerings to the Publication Society to help in its extensive program of missionary work and religious education. *All such offerings will be credited to the missionary quotas of the churches sending them.*

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Helpful

YOUTH'S RETURN TO FAITH

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By NORMAN W. COX

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"YOUTH'S RETURN TO FAITH is a simple, concrete study of a period of doubt through which later adolescents pass. I am commending this book to our own people . . . urging their careful and immediate study."—*J. E. Dillard, Director of Promotion, Southern Baptist Convention.*

"I have read YOUTH'S RETURN TO FAITH and have considered each chapter as I read it worth the price of the book. It is my firm conviction that every preacher, teacher, parent and leader of young people and our older young people themselves should certainly read it. I consider this the most helpful book I have seen for helping us deal with youth problems."—*Rev. H. M. Eastes.*

"YOUTH'S RETURN TO FAITH is one of the sanest discussions of the young man and his faith that has been published in recent years . . . it ought to be read by every pastor and all those who have the future interests of the church at heart."—*Canadian Baptist.*

"I have read YOUTH'S RETURN TO FAITH with a great deal of interest. I feel that it is a book which parents of adolescents and those charged with religious education of young people need. . . I know many parents who will find in it a guide for the solution of their problems."—*Prof. Ellis Rece, Ph. D., Head of the Department of Religious Education, Emory University.*

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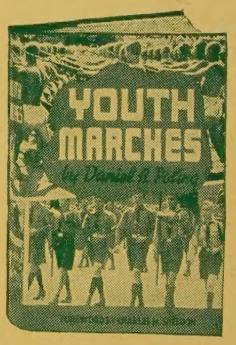
Dynamic

YOUTH MARCHES

Powerful

By DANIEL A. POLING



DOCTOR POLING knows youth, and he has seen war. It is no wonder that he was shocked, during a period of eighteen months spent in foreign countries, by the fearful spectacle of youth on the march throughout the world. Everywhere he went he found youth marching—marching to the trumpets of a hard, relentless patriotism—youth inevitably marching against each other. Idealistic youth! How to save them from disaster—that is the message of this forceful book. And in making his recommendations Doctor Poling is definite and concrete from the first to the last. He believes in youth; and, in his opinion, the same flame that is driving youth toward war can be used to promote everlasting peace if only a substitution can be made before it is too late. He outlines what this substitution should be, and enlarges upon his ideas for the propagation of peace and for the saving of youth and the church, with many very definite and courageous suggestions.

"A book that will arouse the hearts of young people and challenge the thinking of their leaders."—*The Living Church.*

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